JÑĀNAPĪṬHA MŪRTIDEVĪ GRANTHAMĀLĀ English Series 6

Published on the Occasion of the Celebration of the 2500th Nirvāṇa of Bhagavān Mahāvīra

RELIGION AND CULTURE OF THE JAINS

श्री ऐलक पन्ना... न दिगम्बर जैन
सरस्वती भवन झालरापाटन सिटी राज०

By

Dr. JYOTIPRASAD JAIN

...AILAK PANNALAL ... JAIN SARASVATI BHAVAN
श्री ऐलक
झालरापाटन सिटी

BHARATIYA JNANPITH PUBLICATION

VĪRA NIRVĀṆA SAṀVAT 2501,
VIKRAMA SAṀVAT 2032, 1975 A. D,
First Edition : Price Rs. 18/-

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Published by
BHARATIYA JNANPITH
Head office : B/45-47, Connaught Place, New Delhi-110001.

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Printed at : Modern Printers, K/30, Naveen Shahdara, Delhi-110032

Founded on Phalguna Krishna 9, Vira Sam. 2470,
Vikrama Sam. 2000, 18th Feb. 1944
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BALAK PANNALAL ... IN SARASVATI BHAVAN ... RAPATAN

GENERAL EDITORIAL

The Bharatiya Jnanpith is a pre-eminent academic institute of our country. It has achieved, during the last quarter of a century, quite worthy results in the field of learned publications in Sanskrit, Pāli, Prākrit, Apabhraṁśa, Tamil and Kannada. Most of them are equipped with critical Introductions embodying original researches which shed abundant light on many a neglected branch of Indian literature. The number of such publications included in its Mūrtidevī and Maṇikchand Granthmālās is more than one hundred and fifty. Most of these works are brought to light for the first time and thus some of them are rescued from oblivion. It has also published in its Lokodaya and Raṣtra Bhāratī Series more than three hundred and fifty titles in Hindi comprising almost all the literary forms like novels, poems, short stories, essays, travels, biographies, researches and critical estimates etc. Through these literary pursuits, the Jnanpith aims at giving impetus to creative writings in modern Indian languages. By their quality as well as by their appearance, the Jnanpith publications have won approbation and appreciation everywhere.

The Jññapith gives, every year, an Award to the outstanding literary work in the various recognised languages of India, which is chosen to be the best creative literary writing of the specific period; and its author gets a prize of rupees one lac at a festive function.

The Jnanpith, which is so particular about the publication of ancient Indian literature and also in encouraging the progress of modern Indian literature, cannot but take into account the 2500th Nirvāṇa Mahotsava of Bhagavān Mahāvīra, one of the

greatest sons of India and one of the outstanding humanists the civilised world has ever produced. Naturally, the Jnanpith, amongst its various plans to celebrate the occasion, has undertaken the publication of important works which shed light on the heritage of Mahāvira. Numerous teachers, authors and dignitaries have enriched the cultural heritage of our country in which Jainism has a significant place. Jain teachers have preached a way of living which has proved beneficial to many, here as well as elsewhere. What Jainism has stood for in the cultural history of our country deserves special study in its various aspects.

In the present volume (Religion and Culture of the Jains), Dr. Jyoti Prasad Jain has presented an exhaustive treatise on Jainism. To begin with, he surveys the antiquity of Jainism through the epoch of 24 Tīrthaṅkaras ending with Mahāvira. He indicates further how the Jain church received royal patronage now and then and also passed through various vicissitudes in its career in different parts of India. In a nut-shell, he has discussed the ontology as well as the cosmology and the course of spiritual development prescribed in Jainism. The general theory of knowledge is indicated in its details with special stress on Anekānta and Syādvāda. Jainism lays down a two-fold code of morality—one for the householder and the other for the ascetic. The former is more or less a diluted form of the latter. Jainism prescribes a way of life in which worship, fasts and festivals have their special significance. Jains have richly contributed to the heritage of Indian Art and Architecture. This aspect also is discussed in this work. Jaina contributions to Indian literature have a wider appeal and are found in various languages. The author concludes how Jainism holds a message of peace and hope for humanity.

The appendices are useful as a source of reference; and the work contains some plates illustrating important specimens of Jaina Art and Architecture.

Dr. Jyoti Prasad Jain is a mature scholar and a book like this from his pen is sure to be useful to all those who want to have a full acquaintence with Jainism in its various aspects.

The General Editors are very thankful to him for giving this work for publication to the Bharatiya Jnanpith.

We are grateful to the authorities of the Bharatiya Jnanpith, especially to its enlightened President, Smt. Rama Jain and to its benign Patron, Shriman Sahu Shanti Prasad Jain, for arranging the publication of this work on the occasion of the 2500th Nirvāṇa festival in honour of Bhagawān Mahāvīra. Our thanks are also due to Shri L. C. Jain, who is enthusiastically implementing the schemes of publication undertaken by the Jnanpith.

A. N. Upadhye

2nd April, 1975. *Kailash Chandra Shastri*

AILAK PANNALAL ... SARASVATI BHAVAN ... JHALRAPATAN

PREFACE

Religion has been the greatest force in the history of mankind, and religious experience has been man's noblest experience. There have been and will always be sceptics, but as Bacon said, "A little philosophy inclineth man's mind to atheism, but depth in philosophy bringeth man's minds about to religion". Religious studies make the sceptic realise the mystery and pathos of moral existence and the fact why religion is so profoundly moving—there must be something humane and necessary in an influence that has become the most general sanction of virtue, the chief occasion of art and philosophy, and the source, perhaps, of the best form of human happiness. All religion is positive and particular, and Jainism is no exception. It seeks to bring true happiness to its votaries by elevating them morally and enabling them to attain the highest spiritual perfection they are capable of.

In every age, the most comprehensive thinkers have found in the religion of their time and country something they could accept and interpret so as to give that religion depth and universal application. The Jaina *Tīrthaṅkaras* last of whom was Mahavira (599-527 B.C.), and a number of outstanding Jaina saints, who flourished during the last two thousand and five hundred years or so, were, no doubt, such thinkers, and it should be interesting to know about and try to understand the religion preached and practised by them.

The present author is an adherent of Jainism, but his aim is not propaganda. A Western scholar, reviewing a similar book, J. L. Jaini's *Outlines of Jainism*, more than half a century ago, had observed, "In the case of a doctrine which is also a religion there seems to be an advantage in a treatment by one who is in a position to appreciate practically the several and relative

values of the different parts." The remark, it is hoped, would be taken to apply to this work as much.

This brief account is, in fact, intended to serve as a handy compendium of Jainism for the lay reader who is desirous of acquainting himself with the genesis, history and tradition, doctrine and philosophy, way of life and mode of worship, art and literature, and other cultural aspects of this ancient, but still flourishing, creed of India. Every care has been taken to see that the presentation is objective, correct and authoritative. There may still be some inadvertent slips, errors or shortcomings, which, it is hoped, the kind reader will excuse. The author will deem his labour well repaid if the book succeeds in arousing the interest of its readers in things Jaina, leading to a proper appreciation of Jaina values and further and deeper studies of the Jaina religion and culture by them.

In the end, it is my happy duty to acknowledge the debt of and express my heart-felt gratitude towards all those who have helped, in one way or the other, in the preparation and publication of this book. Several friends in India and abroad have off-and-on asked me to prepare such an epitome of Jainism, but it was not till Professor G. R. Jain, Prem Chand Jain and Pannalal Agrawal pressed me hard that I applied myself seriously to expedite its completion. The question of its appropriate publication was solved by Sahu Shanti Prasad Jain, the patron-founder of the Bharatiya Jnanpith, and my friend L. C. Jain, its worthy secretary, who readily undertook to bring out this book. The latter gentleman spared no pains in making it see the light of the day in such a befitting shape on the auspicious occasion of Lord Mahavira's birth anniversary (24 April 1975). My sons, Dr. Shashi Kant and Rama Kant have helped in preparing the press-copy and rendered all the needed assistance. There are others whom I have missed mentioning by name, but I am grateful to every one of them. Last, but not the least, I am thankful to my readers for whom I have written this book.

Jyoti Nikunj,
Charbagh, Lucknow-1, (India)
Dated 24th April, 1975.

—*Jyoti Prasad Jain*

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CHAPTER I

INTRODUCTORY

'Jainism' is the religion professed by the Jains, so called because they follow the path practised and preached by the 'Jinas' (lit. conquerors—of self). The term is an English rendering of the original Jaina-dharma or Jina-dharma. German Jainologists, like Leumann, Winternitz and Schubring, prefer the form Jinismus or Jinism, which they consider to be the etymologically correct rendering. Both the forms are, however, correct, Jainism meaning the religion of the Jains and Jinism that of the Jina, although the former is more popular and in current use both in literature and common parlance.

Jainism is an important, fully developed and well established religious and cultural system, purely indigenous to India. It still retains certain most primitive conceptions, and is the oldest living representative of that ancient Śramaṇa current of Indian culture which was, in its origin, non-Vedic and probably non-Āryan and even pre-Āryan. We may well quote here the conclusions of a few notable orientalists in this respect :

"With, however, our present knowledge of the Jainas and their sacred literature, it is not difficult to prove that Jainism, far from being an offshoot of Buddhism or Brāhmaṇism, was one of the earliest home religions of India."

—*Prof. M.S. Ramaswami Ayengar*

"Jainism was the religion of the Dravidian people who were the pre-Āryan inhabitants of India. I am tempted to believe that Jainism was probably the earliest religion prevalent in India and that it was the flourishing religion when the Āryan migration came in India and when the religion of the Vedas was being evolved in the Punjab."

—*Sir Sanmukham Chetty*

"Instead of Jainism being, as was formerly supposed, an offshoot of Buddhism, it is shown to extend as far back as 3000 B.C. It is found flourishing alongside the nature-worship of the rude tribes in Northern India."

—*Maj. Gen. J. G. R. Furlong, F.R.A.S.*

"Jainism seems to be an indigenous product of ancient schools of Indian thought. Whatever the early savants of European fame have said to the contrary, it is to be noted that Jainism with all the glory of its Dharma and plenitude of its literature, both secular and religious, has been handed down from a hoary antiquity."

—*G. Satyanarain Murti*

"Ahimsā is the keynote of Jainism, a philosophy which comes from pre-Āryan days.

—*S. N. Gokhale*

Dr. Hermann Jacobi and others are also of opinion that Jainism was related to the primitive philosophy of India, because of certain of its metaphysical conceptions, animistic belief, hero-worship in the form of worship as deities of perfected mortals, and of its being a very simple faith, be it in worship, rituals or morals. It has also been described as 'a very original, independent and systematic doctrine', of which 'the realistic and rationalistic tone does not fail to attract notice of even a casual observer'. Moreover, unlike many other indigenous religious sects, Jainism has succeeded in preserving down to the present time its integrity as a separate world in the midst of preponderant Hinduism. It is a complete system with all the necessary branches, such as dogma or ontology, metaphysics, philosophy, epistemology, mythology, ethics, ritual, and the rest, and is divided into several sects and subsects indicative of a long process of development. It has its own deities, gurus and scriptures, its own temples, places of worship and pilgrimage, and its own festivals and fairs. Besides lay devotees, it possesses well organised monastic orders, comprising both male and female ascetics.

The Jaina community, with its unique cultural heritage, has had formed from the days of yore an important section of the Indian people and has been drawing adherents from almost all the various races, castes and classes inhabiting the different parts of this ancient country. In theory, Jainism admits of no caste

distinctions, but owing to the growing influence of orthodox Hinduism in mediaeval times, its caste system came to be more or less adopted by the Jainas as well, though still not so rigidly. At present, the bulk of the community is confined to more than two dozen subdivisions of the Vaiśya caste, though stray members of the Brāhmaṇa, Kṣatriya and Śūdra castes and of several unidentified caste-groups are also here and there seen professing Jainism. The Jainas have for long abstained from active proselytisation and there is no regular Jaina mission working in this direction, yet several Hindus, Muslims and Christians are known to have been converted to Jainism in the past hundred years or so.

In its heyday, the Vedic religion, which gradually developed into Brāhmaṇism, posed a serious rival to the Ṛṣabha Cult, or the creed of the Ārhatas, Vrātyas or Śramaṇas as Jainism was then variously described. The Ārhata-Bārhata, Vrātya-Vedic or Śramaṇa-Brāhmaṇa rivalry became almost proverbial. Since the days of Mahāvīra and the Buddha (6th century B.C.) till the advent of Islam in India (12th century A.D.), the creed of the Nirgranthas, Jinas or Tīrthaṅkaras, that is, Jainism, maintained its position as one of the three major religions of the country, the other two being Brāhmaṇism (Hinduism) and Buddhism. Even during that period it lost in members and many a time in royal patronage and popular support, due to the greater proselytising activity of the Buddhists and of the Śaiva and Vaiṣṇava sects of Brāhmaṇism, which sometimes took the form of violent religious persecutions. Thereafter, it went through the process of decline. A variety of internal and external factors made the community suffer both in influence and numbers, till at the present time it can count a bare three to four million souls as its members. No doubt, they form part of the elite and prosperous section of the Indian middle classes, are occupied in business, industry, banking, trade and commerce, the different learned professions, services and politics, and are scattered all over the country, residing particularly in all the big towns, capital cities and trade centres. The percentage of literacy and education is comparatively very high and that of crime very low. They are well known for their philanthropy, charitable institutions and works of public welfare. In their food habits, the Jainas are perfect vegetarions, rather lacto-vegetarians, do not eat meat, fish

or egg, nor drink spirituous liquors. They follow, in general, such trades and vocations as do not involve injury to life, upholding the doctrine of ahiṃsā as best as they can. They usually do not take food after sunset, drink filtered or strained water, milk and the like, and avoid hurting or killing any living being. By and large, the Jainas are religious minded and pious, worship before the images of the Jinas or Tīrthaṅkaras installed in their temples, read or recite their scriptures, and pay devotion to the gurus (ascetic teachers). The members of the ascetic order, both male and female, are, on the whole, saintly, very puritanical, selfless, possessionless and austere in the observance of their vows and the rules of their order.

The two principal sects are the Digambara (sky-clad) and the Śvetāmbara (white-clad), so-called because the male ascetics of the former in the highest stage go about naked and those of the latter wear scanty, unsewn white clothes. Each of the major sects is further divided into at least three distinct subsects, the Digambara into the Terāpantha or Śuddhāmnāya, the Bīsapantha, and the Tāraṇapantha or Samaiyā, and the Śvetāmbara into the Saṃvegi or temple-worshipper, the Sthānakavāsī or Sādhumārgī and the Terāpantha. The Digambara Terāpantha is so-called because it enjoins strict adherence to the thirteen (*teraha*) rules of ascetic conduct, and is more puritanical and austere, even in temple worship. The Bīsapantha, on the other hand, is much more elaborate and lax in worship, and not so strict even in ascetic discipline. The Samaiyā or Tāraṇapantha is a mediaeval product, does not insist on temple or image worship, and possesses practically no ascetic order. The saṃvegis among the Śvetāmbaras ars temple worshippers and constitute the majority. The Sthānakavāsis, who came into being about the same time as the Digambara Tāraṇapanthis, in the 15th Century A.D., are like them opposed to image and temple worship and instead emphasise the adoration of ascetic gurus, buildings reserved for the latter's exclusive stay being called Sthānakas. A later derivation from the Sthānakavāsi sect is the Śvetāmbara Terāpantha which differs from the parent creed only in certain ascetic practices and usages. The organisation of the order in this subsect is more rigid and unitary, being subject to the dictates of only one man, the Ācārya or chief pontiff.

Although followers of the different denominations are to be

met with in almost every part of India, the Digambaras are more numerous in Uttar Pradesh, Madhya Pradesh, Bihar, Eastern Rajasthan, Maharashtra, Mysore and the Tamil countries, while the principal strongholds of the Śvetāmbaras are Western Rajasthan, Punjab and Gujarat. Some Jainas have also gone out of the country and are found residing in Nepal, Burma, Ceylon, Japan, south and east Africa, America and certain European countries.

Certain misconceptions about the character, position genesis and history of Jainism may be noticed prevailing among even some of those who are supposed to be educated and well-informed. Many a non-Jaina pundit, Indian as well as non-Indian, may be heard passing, cursorily, remarks like: Jainism is an insignificant, little known or an obscure minor sect of the Hindus, or a dissenter from Hinduism, or that it is a derivation from Buddhism. There are others who have failed to comprehend the Jaina philosophy of Anekānta, its Syādvādic mode of predication, the Jaina metaphysics and the theory of karma, or to appreciate the scope and significance of the Jaina doctrine of ahimsā. The cultural contributions of Jainism have not been duly evaluated, nor has the role of Jainism in the context of present day world problems been properly assessed.

Certain seals as old as, perhaps, five to eight thousand years, belonging to the pre-historic Indus valley civilization and bearing the figures of a nude yogin in the characteristically Jaina *kāyotsarga* posture (perfect bodily abandonment) along with the bull emblem, as also the nude male Harappan torsos, seem to point to the prevalence of the worship of Ṛṣabha or Ādinātha (the First Lord) of the Jaina tradition in that remote age. The rise of Vedicism, when the early Vedic hymns collected in the *Ṛgveda* were composed, belongs to a later period. In a number of hymns of the *Ṛgveda* which is supposed to be the earliest known or available book in world's library, Ṛṣabha is alluded to directly and indirectly, as is also the case with the other Vedas. Besides him, several other Tīrthaṅkaras, who succeeded him, find mention in the Vedic literature, and the Brāhmaṇical Purāṇas have treated Ṛṣabha as an early incarnation of the god Viṣṇu. In the philosophical literature of ancient India, Jainism finds place as an important non-Brāhmaṇical system. The Buddhist literary tradition is no less explicit in indicating the

prevalence of Jainism in times prior to the rise of Buddhism (6th century B.C.)—infact the last Tīrthaṅkara, Mahāvīra, was a senior contemporary of the Buddha. Numerous epigraphical records, literary references, monuments and antiquities belonging to subsequent centuries, speak eloquently of the important and major role Jainism has played during the last two thousand and five hundred years in the life and culture of this vast subcontinent.

As regards foreigners, Pythagoras and the Stoic philosophers of ancient Greece had certain beliefs and practices in common with the Jains. Alexander the great is himself said to have come in contact with certain nude Jaina monks. Terms like 'gymnosoph', 'gymnosophist,' 'gymnetai' and 'gennoi' used by Greek writers, beginning with Megasthenes (4th century B.C.) to Hesychios (5th Century A.D.), have generally been taken to have referred to the naked Jaina saints of ancient India. The Chinese pilgrims of the 4th to 7th centuries A.D. and the Arab merchants and traders of the 7th to 14th centuries were well acquainted with the Jainas and distinguished them from the followers of Brāhmaṇism and even Buddhism. The European adventurers and travellers of the 15th to 18th centuries, do not appear to have noticed the distinction between the two communities, the Hindu and the Jaina, because, looking superficially with the eyes of a common lay and stray stranger from far off countries, there was none. The Muslim chroniclers of mediaeval times also generally suffer from the same lapse, but not all of them. Abul fazl Allami's account of Jainism in his *Ain-i-Akbari* is tolerably full and elaborate for such a work.

Coming to comparatively modern times, Oriental or Indological studies by Western scholars commenced about the beginning of the last quarter of the 18th century. The credit goes to Sir William Jones, Judge of the Supreme Court at Calcutta, who took the initiative, pioneered the studies and founded the Royal Asiatic Society. To the early orientalists, Islam was no stranger and they knew much more about Buddhism, which was the prevailing religion of the greater part of Asia, than about any other Indian religion. It was, therefore, Brāhmaṇism or Hinduism which engaged their attention first, and they came to be seriously interested in Jainism quite late in the day.

However, the fact of Jainism cannot have been unknown

even to the earliest European students of Sanskrit and Indology; indeed, it was more than once mentioned by Sir William Jones himself. The first regular notice of the Jainas appears to be the one published by Lieut. Wilfred in the Asiatic Researches in 1799 and the contemporary existence of monuments, literature and adherents of Jainism was first brought to light by Col. Colin Mackenzie and Dr. F. Buchanan Hamilton in 1807, followed by H. T. Colaebrooke's 'Observations on the Jains'. This the most eminent Sanskritist of his times, whose personal collections of Sanskrit manuscripts included a fair number of Jaina texts, gave a more or less accurate account of this religion together with a hint that it must be older than Buddhism.

As time went, the Jaina system of religion and culture came to be studied more and more intensively as well as extensively, and its literature, art and architecture archaeological remains, tenets, practice, history and traditions became subjects of specialised studies. A host of savants worked in the field, most notable among them being Albrecht Weber, Leumann, Rice, Fleet, Guerinot, Wilson, Jacobi, Buhler, Hoernle, Hertel, Burgess, Jarl Charpentier, Vincent Smith, F. W. Thomas, Schubring and Zimmer. It is due to the sincere efforts put in by these orientalists and many others who drew inspiration from them or followed in their footsteps that now Jainology has come to be an important branch of Indology and Oriental studies, and a bibliography on any branch of Indology can hardly do without a reference to Jaina works on the subject, and no account of important religions of the world, or a comparative study of religions, is complete without Jainism being included in it. The various misconceptions have been mostly dispelled, and the hitherto prevailing ignorance about this system and its adherents is gradually thinning down. Its independent existence, greater antiquity in relation to not only Buddhism but even Brāhmaṇism, and the wholesome, abiding values inherent in its philosophy, tenets and way of life, with a universal appeal and message of peace and goodwill for all and every one, have become admitted facts.

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CHAPTER II

THE TWENTY-FOUR TĪRTHAṄKARAS

The traditional history of Jainism, from the earliest known times down to the age of Mahāvīra, the last Tīrthaṅkara (6th century B.C.), is principally based on the facts consistently maintained by this religion. In order to appreciate them, it would be advisable to keep in mind its primary assumption that the universe, with all its constituents or components is without a beginning or an end, being everlasting and eternal, and that the wheel of time incessantly revolves, pendulum like in half circles, one ascending and the other descending—from the paradisical to the catastrophical period and back to the former. Thus, for practical purposes, a unit of the cosmic time is called Kalpa, which is divided into two parts, the Avasarpiṇī (descending) and the Utsarpiṇī (ascending), each with six subdivisions. The subdivisions of the Avasarpiṇī (the descending half-circle) are known as the First (happy-happy), Second (happy), Third (happy-unhappy), Fourth (unhappy-happy), Fifth (unhappy), and Sixth (unhappy-unhappy), Kālas (periods or ages). At the end of the Sixth Kāla of the Avasarpiṇī, the revolution reverses and the Utsarpiṇī (the ascending half-circle) commences, with its First age being again the Sixth, followed by the Fifth, Fourth, Third, Second and First Kālas, successively, retracing its steps like the pendulum of a Clock, and the process goes on *ad infinitum.* The Utsarpiṇī, therefore, marks a period of gradual evolution and the Avasarpiṇī that of gradual devolution or decline in human innocence and happiness, bodily strength and stature, span of life, and the length of the age itself, the First age being the longest and the Sixth the shortest. Conditions in the First, Second and Third ages are those of a Bhogabhūmi—happy and contented, enjoyment based, entirely dependent on

nature, without any law or society—while life in the other three ages is described as being that of a Karmabhūmi, since it is based on and revolves round individual as well as collective effort. The Fourth age of either cycle is supposed to be the best from the point of view of human civilization and culture, and it is this age that produces a number of Tīrthaṅkaras and other great personages. We are now living in the Fifth age of the Avasarpiṇī (descending half-circle) of the current cycle (Kalpa) of time, which commenced a few years after Mahāvīra's nirvāṇa (527 B.C.) and is of 21000 years duration.

Again the Bhogabhūmi and Karmabhūmi conditions are said to alternate, as mentioned above, in certain parts of Jambūdvīpa which, it would seem, covers about the entire globe, and particularly in Bharatakṣetra which occupies the southern portion of Jambūdvīpa and in the centre of which lies Bhāratavarṣa, or the present subcontinent of India.

Thus, in this part of the world the First age of the present Avasarpiṇī was of enormous, incalculable length, possessed conditions of Bhogabhūmi when human beings lived in the most primitive stage, wholly dependent on nature. The Second age was half as big in its span, and conditions, though they gradually deteriorated, were those of a happy, contented, primitive Bhogabhūmi stage. In the Third age, the process of degeneration continued, yet it was still a Bhogabhūmi. Towards its end man began gradually to wake up to his environments and be conscious of the deteriorating conditions, feeling for the first time the necessity of seeking guidance. The period, therefore, produced, one after the other, fourteen preliminary guides of man, or law givers, known as Kulakaras or Manus. They were: Sumati, Pratiśruti, Sīmaṅkara, Sīmandhara, Kṣemaṅkara, Kṣemandhara, Vimalavāhana, Cakṣuṣmān, Yaśasvān, Abhicandra, Candrābha, Prasenajit, Marudeva and Nābhirāya. Nature had not remained so benevolent as before, doubts and conflicts has begun to appear, and these earliest leaders of men met the situation in their own simplest ways.

The last of them, Nābhirāya, had for his spouse Marudevi who bore to him Ṛṣabha or Ādinātha, the 15th Manu (law-giver) and the first Tīrthaṅkara (expounder of religion), at the place which later developed into the city of Ayodhyā (presently in the Indian State of Uttar Pradesh). Ṛṣabha is supposed to

be the harbinger of human civilization. He inaugurated the Karmabhūmi (age of action), founded the social order, family system, institutions of marriage, of law and order and justice, and of state and government, taught to mankind the cultivation of land, different arts and crafts, reading, writing and arithmatic, and built villages, towns and cities,—in short, he pioneered the different human activities as they were then understood and indulged in. He is also known as Ikṣvāku, Swayambhū and Mahādeva. He had two daughters and a hundred sons. After having guided his fellow beings for a considerable time and fulfilled his mundane functions, Ṛṣabha abdicated all temporal power in favour of his eldest son, Bharata, who gave his name to this country and become its first *cakravartin* ruler or paramount sovereign. Having renounced all worldly possessions and authority, Ṛṣabha repaired to the forest to lead a life of penance and austerity. He attained Kaivalya-jnāna (supreme knowledge) and became an Arhat or Jina at what is now Prayāga (Allahabad). For a number of years he then preached to the suffering mankind his peace and liberation giving creed of love and nonviolence. He was the first preacher of 'ahiṃsā dharma,' the first prophet of salvation. In the end he attained nirvāṇa at Mt. Kailāśa (in Tibet). It was now the Fourth age of the time-cycle.

It is rather difficult to give an idea of the time when Ṛṣabha flourished, but his antiquity may be guessed from the fact that he does not seem to have been unknown to the pre-Āryan Indus Valley Civilization people some six to eight thousand years ago, nor to the early Vedic Āryans, *Ṛgveda*, the first of the Vedas and the supposedly oldest book in world's library, alluding to him directly and indirectly in a number of its hymns and the Brāhmaṇical Purāṇas making him an early incarnation of the god Viṣṇu. In the last quarter of the 4th century B.C., Megasthenes, the Seleucid ambassador at the court of the Indian emperor Candragupta Maurya, recorded on the basis of a tradition then current in this country, that the beginning of Indian history dated from 6,462 years before that time, when the great Indian Dionysus and his son, Hercules, had been living. From Megasthenes', description of them, there is little doubt that Ādideva (the first lord) Ṛṣabha and his son Bharata, the first great warrior and king, are meant thereby. Bharata's younger brother, Bāhubali, was also a prodigy of physical and spiritual strength,

whose representation is the 57 feet high world famous colossus at Śravaṇabelgoḷ in the Mysore state (south India). The ancient Indian script, Brāhmī, is said to have received its name after that of a daughter of Ṛṣabha, for whose benefit he invented the art of writing.

Ṛṣabha, the first Tīrthaṅkara, was followed by 23 others, who came one after the other at intervals varying in duration. Ajita, the next Tīrthaṅkhra, was also born at Ayodhyā, Sambhava at Śrāvastī, Abhinandana at Ayodhyā, Sumati also at Ayodhyā, Padmaprabha at Kauśāmbi, Supārśva at Vārānasī, Candraprabha at Candrapurī, Puṣpadanta at Kākandi and Śītala at Bhaddilapura.

It appears that is was probably from the times of Sambhava to those of Puṣpadanta, respectively the third and the ninth Tīrthaṅkaras, that the Indus Valley Civilization had continued to flourish, and that it was the age of Śītalanātha, the tenth Tīrthaṅkara, which saw the rise of the Vedic Āryans and their Brāhmaṇical culture and civilization. The period in which the next nine Tīrthaṅkaras, viz. Śreyāṃśa born in Siṃhapurī, Vāsupūjya in Campāpurī. Vimala in Kāmpilya, Ananta in Ayodhyā, Dharma in Ratnapurī, Śānti, Kuntha and Ara, all three in Hastināpura and Mallinātha in Mithilāpurī, flourished witnessed the gradual Āryanisation of the country and the expansion of the power of the Vedic Āryans. In the times of Muni Suvrata, Nami and Nemi (Ariṣṭanemi), respectively the twentieth, twenty-first and twenty-second of the Tīrthaṅkaras, the temporal power of the Vedic Āryan Kṣatriyas, their sacrificial cult and the ascendancy of the Vedic Brāhmaṇas were at their zenith. But, it was also during this period that their decline and downfall, had set in. Rāma, the hero of the Brāhmaṇical *Rāmāyaṇa*, is also the hero of the Jaina *Padmapurāṇa*, and flourished in the age of the Tīrthaṅkara Muni Suvrata (born in Rājagṛha). It appears that Rāma was probably the first great man to attempt a sort of reconciliation between the Brāhmaṇa (Vedic) and Śramaṇa (Vrātya) systems. It was also in this period that interpretations of the Vedic texts, prescribing animal sacrifice, were for the first time questioned in the Vedic fold itself, as is evident from the story of Vasu, Nārada and Parvata, which, it is curious to note, is found in both the Jaina and Brāhmaṇical traditions. It is also not without significance that this Vasu

was the ruler of Rājagṛha which had been the birthplace of the twentieth Tīrthaṅkara. His successor, the Tīrthaṅkara Nami, who was born at Mithilā in Videha, seems to have been instrumental, through his teachings, in the initiation of the mystico-spiritualistic thought which gave rise to the philosophy of the *Upaniṣads*. The philosophy was opposed to the sacrificial cult, and its chief centre came to be Mithilā. In fact, these events marked the beginning of the movement for the revival of Śramaṇa Dharma in the Later Vedic age. The Twenty-second Tīrthaṅkara, Ariṣṭanemi, who was born at Shauripur (near Agra in U.P.), attained nirvāṇa at Mt. Giranāra (in Saurāṣṭra near the western seacoast) and was a first cousin of Kṛṣṇa, the hero of the *Bhāgavata Purāṇa* and the *Mahābhārata*, was the first great leader of this revivalist movement. He preached against killing animals not only for the sake of religion but also for food. Kṛṣṇa himself had great respect for this apostle of ahiṃsā, and in his own way attempted a cultural fusion of and a reconciliation between the Brāhmaṇical and the Śramaṇa systems, as well as between the Āryan and non-Āryan (Dravidian, etc.) peoples inhabiting this country. It is why he finds an honourable place in both the traditions. The Mahābhārata War, which took place at that time and in which Kṛṣṇa himself played a prominent and decisive role, practically gave a death blow to the power of the Vedic Āryan Kṣatriyas and shattered the hegemony of Vedic Brāhmaṇism.

Ariṣṭanemi and Kṛṣṇa, their contemporaries, the Pāṇḍavas and the Kauravas, and the Mahābhārata War are generally assigned by modern scholars to about the 15th century B.C.

By far the greatest leader of this Śramaṇa revival was the penultimate Tīrthaṅkara, *Pārśva*, who was born at Vārāṇasī in 877 B.C. and attained nirvāṇa at Mt. Sammedācala (Pārasanātha Hill in Bihar) in 777 B.C. His mother's name was Vāmādevī and father's Aśvasena who was the king of the Kāśī kingdom with his capital at Vārāṇasī. The family belonged to the Kāśyapa *gotra* of the Uraga-vaṃśa, probably a branch of the non-Āryan Nāga race of the Vrātya-Kṣatriyas. Pārśva gave evidence of his unexampled bravery, warlike qualities and generalship at an early age, but he did not enter into matrimony and renounced the world while still a youth. After practising severe austerities for a time he attained supreme knowledge (Kaivalya) in a forest

outside the city of *Ahicchatra* (in the Bareilly district of U.P.), and then devoted the remaining seventy years of his life to the service of suffering humanity. Pārśva's historicity is now almost unanimously accepted by modern scholars. He revived the teachings of the earlier Tīrthaṅkaras in a very forceful manner and probably codified the main points of the doctrine as we not know it, his system being sometimes known as the Cāturyāma (four-fold) dharma. He also tried to purge asceticism of corrupt practice and unnecessary torture of the body, such as by the Pañcāgni tapa (penance by five-fold fire). He succeeded in gaining a large following, including some powerful ruling princes of the time. The rise and development of the spiritualistic philosophy of the *Upaniṣads* in the Brāhmanical fold and an almost complete extinction of violent Vedic sacrifices was mostly due to the impact of Pārṣva's teachings which were most popular among the anti-Brāhmaṇical Vrātya Kṣatriya of the times. His contribution to the creed of the Tīrthaṅkaras and his influence on contemporary religious thought and practice were so remarkable that he is often described as the real founder of Jainism. Even a sect of the early mediaeval popular ascetic yogins was known as the *Pārasanāthī* after him, although it had almost nothing to do with the then prevailing institutional Jainism. Pārśva's influence does not appear to have remained confined to India alone, but probably reached part of central Asia and even Greece. His faith continued to flourish till the 6th century B.C. when it received a fresh renovation at the hands of Mahāvīra, the last of the twenty-four Tīrthaṅkaras.

Mahāvīra was born on the 13th day of the bright fortnight of Caitra, corresponding to 30th March, 599 B.C., in the town of Kuṇḍanagara (or Kuṇḍagrāma) a suburb of Vaiśālī (modern Basārh in the Muzaffarpur district of Bihar in eastern India). His father Siddhārtha belonged to the *Kāśyapa gotra* and the clan of Jñātrika Kṣatriyas, and mother, Triśalā, also known as Priyakāriṇī and Videhadattā, was a daughter (according to another tradition, sister) of Ceṭaka of Videha, who was the head of the powerful Vajjian confederacy and at whose call all the Licchavis, Mallas and other allied clans rallied together for purposes of offence and defence. Ceṭaka had his capital at Vaiśālī. All these clans were described as Vrātya Kṣatriyas in the later Vedic literature and were republican in their constitu-

tion. Among them the members of the Jñātrika clan, which was a branch of the Licchavis, have been in particular described, in the Jaina texts, as a people who abstained from wicked deeds and from partaking of meat.

Mahāvīra's parents followed the teaching of Pārśva, and were pious, virtuous and chaste in life, cherishing a very tender regard for all living beings. On the day of his birth all prisoners were released and public rejoicing and festivities lasting ten days marked the celebration. He was given the name Varddhamāna because with his birth the prosperity, fame and merit of the family were on the increase; being a scion of the Jñātṛ clan he came to be known as Jñatṛputra; from his mother he got the names Videha and Vaiśālika; and the gods of heaven gave him the name Mahāvīra (also Vīra and Ativīra) for his fortitude, hardihood, boldness of spirit and indifference to pleasure and pain and the name Sanmati for his superb intelligence. Later, when he renounced the world, became an ascetic, and finally an Arhat, Kevalin or Jina (the conquerer of self), he earned the epithets Śramaṇottama (the greatest of the recluses), Nirgrantha because he was outwardly possessionless and unclothed and inwardly free from all worldly fetters, bonds and ties, Śāsananāyaka (Leader of the Order) and Śāstā (the Great Teacher). In the Pālī Buddhist texts he is usually reffered to as the Nigganṭha-Nātaputta (the Nirgrantha-Jñātṛputra).

At about the age of thirty, he gave away all his possessions in charity, renounced the world, left home, repaired to the nearby forest and took the vow of asceticism. For the next twelve years or so he devoted himself heart and soul to self-discipline and self-purification, practising the severest penance and austerities and bearing with the greatest equanimity all sorts of slights, abuses, beating, tortures and persecutions inflicted on him by bad, rude or sinful people, the attacks of violent beasts, reptiles and poisonous insects, the inclemency of weather, and various other dreadful calamities. He wandered about disregarding all slights and inflictions. He was free from resentment. No wordly enjoyment or amusement could allure or attract him. He meditated day and night, undisturbed, unperturbed, exerting himself strenuously to achieve the goal he had set before him. At last, while sitting in transcendental spiritual concentration under a śāla tree (*shorea robusta*) on the

banks of the river *Ṛjupālikā* outside the town of Jṛmbhika, he attained Kaivalya, the supreme knowledge and intuition, unobstructed, unimpeded, unlimited, complete and full, and became the Arhat, the Jina, the Tīrthaṅkara. It was the 10th day of the bright half of the month of Vaiśākha, in 557 B.C.

During the next thirty years of his career as Tīrthaṅkara or the Great Teacher he travelled on foot from place to place, giving his message of peace and goodwill for the good and beatitude of all living beings, without any distinction of race, caste, class, age or sex. His first sermon was delivered at Mt. Vipula, one of the five hills which surrounded Rājagṛha, the great Magadhan capital, on the first day of the month of Śrāvaṇa in the year 557 B.C. His congregation was called the *Samavasaraṇa* because it offered equal religions opportunity to all and sundry alike. His first and foremost disciple and the head of his male ascetic order was Indrabhūti Gautama who had been celebrated far and wide for his learning and mastery of Vedic lore and ritual and commanded a considerable following. The female ascetics of the order were headed by Candanā, the male laity by Śreṇika alias Bimbisāra, the emperor of Magadha, and the female laity by Śreṇika's queen Celanā. This four-fold order, which he had reorganised and placed on a sound footing, is said to have comprised, at the time of his nirvāṇa, some fifty thousand recluses of both sexes and about half a million members of the laity, men and women including a fair number of the members of important royal families dignitaries and opulent bankers, traders and businessmen.

The texts of the Buddhist canon describe Mahāvīra as 'a notable personality', 'a leader of thought', 'the head of an order, of a following, the teacher of a school, well known and of repute as a sophist, revered by the people, a man of experience who has long been a recluse, old and well-stricken in years.' The phrase 'well-stricken in years' is interpreted as signifying that he was a senior contemporary of the Buddha.

In fact, the middle of the first millennium before the birth of Jesus Christ, was an age when the atmosphere of almost the entire civilized world was surcharged with an unprecedented intellectual activity : Pythagoras and the Ionic philosophers in Greece, Moses in Asia Minor, Zoroaster in Persia, Confucius and Lao-tse-tung in China, the sages of the *Upaniṣads* and the

founders (Kapila, Kaṇāda, Jaimini, etc.) of the so-called six schools of orthodox Brāhmaṇical philosophy, all appear to have been more or less contemporaries in that wonderful age. And it was just then that a belief current in the Śramaṇa and Vrātya circles of eastern mid-India expected and keenly awaited the appearance of the last Tīrthaṅkara. No wonder that more than half a dozen eminent teachers, belonging to the Śramaṇa fold, claimed that honour. However, Mahāvīra the Jina and Gautama the Buddha outshone them all, and as soon as Mahāvīra started preaching people had no doubt in their minds that he was the long-awaited Tīrthaṅkara. The Buddha, who was junior to Mahāvīra in age as well as prophetship, had, it is said, great respect for the Tīrthaṅkara and did not openly preach as long as the latter lived.

As we have seen, Mahāvīra was not the founder of a new religion, what he did was only to reform and elaborate the prevailing creed handed down through a succession of previous Tīrthaṅkaras of the Śramaṇa current of ancient Indian culture, for instance he added 'chastity' as the fifth vow to the system of 'four-fold self-restraint' attributed to Pārśva. He successfully tackled the various problems of the day, such as, slavery, inferior status of woman in family, society and religion, the Brāhmaṇical caste system and untouchability, the exploitation of the weak by the strong, the ills of economic inequality, indulgence in carnel desires and passions of the flesh, killing or hurting life for the sake of religion or pleasure of the senses, and the like, which are no less in evidence in the present day world. He supplied a very firm philosophical footing to the simple Ahiṃsite creed of the Śramaṇa Tīrthaṅkaras, and reorganised the four-fold order of monks, nuns, laymen and laywomen. The movement started in the time of the twentieth or twenty-first Tīrthaṅkara for the revival of Śramaṇa Dharma, and fed and strengthened by Ariṣṭanemi and Pārśva, was an accomplished fact by the time Mahāvīra's career on this earth came to a close. The cultural heritage of this last Arhat can vie with the best.

This the Master of Thought, the great Apostle of Ahiṃsā, the Benefactor of Mankind and the Friend of all living beings ended his bodily existence, attaining nirvāṇa, on the banks of a lotus-pond outside the town of Pāwā (in Bihar), a little before

dawn, on the 15th day of the dark half of the month of kārtika, 470 years before of the beginning of the Vikrama era and 605 years before that of the Śaka era, that is, in the year 527 B.C., which occasion is celebrated to this day as the Dīpāvali, or 'festival of lamps', symbolising the perpetuation and universalisation of the Master's truth-revealing and soul-illuminating 'light of Knowledge', when he himself was no more corporeally.

CHAPTER III

HISTORY OF JAINISM AFTER MAHĀVĪRA

Internal History of the Church

For a few centuries after the nirvāṇa of Mahāvīra the internal history of Jainism is characterised by schismatic tendencies, growing complexity in the church organisation, gradual decline in the volume and substance of the original canon, development of religious dogmas, and a shift in the centre of gravity of the new brotherhood which spread slowly to the west and south of Magadha, its original home.

After the Master's Nirvāṇa, Indrabhūti Gautama, the Gaṇadhara, headed the Jaina church for the next 12 years, followed by Sudharmā (12 years) and Jambū (38 years), all the three being Kevalins. Then came, one after the other, five Śrutakevalins who possessed full and complete scriptural knowledge but could not attain the spiritual status of an Arhat Kevalin. The total period covered by them was 100 (or 116) years. Bhadrabāhu-I was the last of them, and after him the succession diverged, that of the Śvetāmbaras running independent of that of the Digambaras. The two sects had not yet come into existence, but the biginnings of the great schism which led to their birth and the consequent division of the church are traced to the terrible famine lasting for twelve years, from which a considerable part of northern India, particularly the Magadha country, severely suffered. To this event is ascribed the large-scale migration of the members of the Jaina Saṅgha (ascetic order) to regions lying south of the Vindhyas, especially Karṇāṭaka. Their descendants, a few centuries later, began to claim themselves as belonging to the Mūla Saṅgha (The Original Order) and call themselves Digambara (sky-clad, or naked), in order

to distinguish themselves from the ascetics of the other section, who had begun to cover their bodies partly with a piece of white cloth, hence called Śvetāmbara (śveta=white; ambara=cloth). The latter represented those who had stayed behind in Magadha in spite of the famine. By the third or second century B.C. they, too, had to emigrate, going first to Ujjain in central India and then further went on to Saurashtra and Gujarat which thereafter came to be their chief strongholds. The separation of the Digambara from the Śvetāmbara became complete, final and irrevocable, it is said, in 79 A.D. (or 81 A.D.).

There was also a third section of the community, the Yāpanīya, the gurus of which tried for centuries to bring about a reconciliation between the two divergent sects, though without success. Similarly, since about the close of the Maurya rule (*circa* 200 B.C.) to that of the Gupta (*circa* 500 A.D.), a period of some seven centuries, Mathurā was a prominent centre of Jainism and a veritable meeting place for the different sections of the community. Its gurus developed their organisation independent of all the others, yet acted as a unifying force for them, and several of them have been owned equally by both the sects. The Jaina establishment at Mathurā centred round the great Jaina Stūpa there, which even about the beginning of the Christian era was believed to have been built by the gods and is supposed, by archaeologists and orientalists, to have been at least as old as the time of Pārśva (8th century B.C.). This site has, during the last one hundred years or so, yielded an unprecedented wealth of about two thousand years old Jaina epigraphical records, sculptures and other antiquities.

The early Jaina monks were very conservative in so far as the writing down of their scriptures, or even anything else, was concerned, because they were afraid lest by redaction the scriptures should suffer from corruption and a composition of independent works gives rise to controversies. Their vow of possessionlessness and the rigid rules of asceticism forbade them to reside in any one place for long or associate unduly with house-holders and urban life, which made it almost impracticable for them to pursue literary activities. Moreover, they thought that their religious order was so well organized that they could vouchsafe the integrity and genuineness of whatever portion of the original teaching of the Lord had come down to

them by word of mouth. Yet, the fact remains that soon after Bhadrabāhu I, a gradual diminution and deterioration in the original cononical knowledge had set in. As time went, the pace of the decline accelerated, particularly owing to the disruptive tendencies which led to a break up of the unity of the Order and the birth of several schismatic groups, as also the growth of differences, though minor, with respect to dogma, doctrine, traditional accounts, practice and usages.

Several attempts were, therefore, made to rehabilitate the canon. Soon after the country had recovered from the effects of the aforesaid famine, the Magadhan branch convened a council at Pāṭaliputra (mod. Patna in Bihar) to try to put in order the sacred lore that had fallen into decay because of the calamity and consequent emigration of Bhadrabāhū I and his followers. About the middle of the second century B.C., another attempt was made in a council held at the Kumārī Parvata (Udayagiri-Khandagiri hills) in Kalinga (Orissa) at the invitation of the emperor Khāravela. It seems to have been attended largely by the gurus from the south and those from Mathurā. The latter seem to have taken the cue to start, on their return to Mathurā, the Sarasvatī Movement for a redaction of the surviving canon and the production of book literature. The result was that, within a period of about two hundred years or so, those who came to be called the Digambaras redacted important portions of the original canon preserved in their circle and also compiled a fairly large number of treatises directly based on the original teaching of the Lord, having, therefore a qasi-canonical significance. Pre-eminent among these pioneers were Bhadrabahū II, Kundakunda, Guṇadhara, Dharasena and Umāsvāti. The other section, which came to be known as the Śvetāmbara, continued to resist attempts at redaction for several centuries more. About the beginning of the fourth century A.D., its gurus convened for this purpose two councils simultaneously, one at Mathurā and the other at Valabhi (in Saurashtra), but it was only about the middle of the fifth century A.D. that they, under the leadership of Devarddhi gaṇi, finally succeeded in redacting whatever portions of the canon, and in whatever form, had survived in their own circles. These activities of the pioneers of the two sister communities opened the gates for a flood of exegetical literature and numerous independent works

on diverse subjects, religious as well as secular, written in several languages prevailing in different parts of the country, during the last two thousand years or so.

With the passage of time, both the communities have continued to develop, almost independent of each other, into a number of sects, subsects, divisions and subdivisions, evolving the respective rituals, usages and practices. Yet, there are no fundamental doctrinal differences between the two principal sects, the Digambara and the Śvetāmbara, at least no more than there are between the Brāhmaṇical Śaivas and Vaiṣṇavas, the Buddhist Mahāyānists and Hīnayānists, the Christian Protestants and Roman Catholics, or the Muslim Shias and Sunnis, rather they are less marked. Most of the places of pilgrimage, festivals and fairs, as also several important religious texts, are still common, and till about the beginning of the mediaeval period of Indian history (about the 10th century A.D.), temples and images had also been common and made alike. The ascetic orders have no doubt differed in some of their outward practices and usages, but so far as the laity is concerned there has hardly been any noticeable distinction. Again, not all of the denominational sects or subsects which saw their rise in the Jaina fold after the Nirvāṇa of Mahāvīra have survived; many of them were short-lived.

Spread and Expansion

Modern historians, even those who admit the historicity of Pārśva and seem to concede that Jainism must have existed not only before Mahāvīra but, perhaps, even before Pārśva, usually begin the account of the progress and gradual diffusion of this religion with the last Tīrthaṅkara. They are often found making statements such as: in the beginning Jainism was confined to the five cities of Rājagṛha, Vaiśālī, Mithilā, Campā and Śrāvastī, or to the countries of Magadha, Mithilā, Aṅga and Kosala, which is almost the same thing; that Mahāvīra and his monks did not travel beyond Sthuna in the west, Anga-Magadha in the east, Kuṇāla in the north, and Kauśāmbi in the south, that is, roughly the modern States of Bihar and Uttar Pradesh of the Indian Union; or that this religion went, out of its centre in eastern India to certain other parts of the country through migrations of Jaina monks spread over several centuries.

Such inferential statements, though presumably based on certain Jaina texts themselves, are self-contradictory and misleading. They should, in fact, be taken to refer only to the missionary activities of the monks of the new Jaina Order (Saṅgha) as reorganised and re-established by Mahāvīra, for the propagation of the creed as revived and reformed by him, and not to imply that the religion expounded and preached by the earlier Tīrthaṅkaras and its adherents did not exist in different parts of the subcontinent. On the other hand, when natural calamities or other potent circumstances caused *en-masse* emigrations of Jaina monks from Magadha or Ujjain to Gujarat, Kaliṅga, the Deccan, Karṇāṭaka or South India, they appear to have been sure to find their coreligionists in those lands, who would welcome and entertain them. They did not go as preachers of a new religion to foreign, strange or alien regions, nor as mere refugees. There is evidence to show that as early as the beginning of the fourth century before Christ, there existed a flourishing Jaina community in Ceylon, that is, several decades before Bhadrabāhū I's historic migration to South India. And, in course of time the new creed also gradually diffused throughout the length and breadth of India, and even beyond its frontiers almost in all the directions, although only occasionally and to a small extent. No gainsaying that the Jaina monks lacked the proselytising zeal of the Buddhist, principally due to certain factors inherent in their renunciation—based philosophy and ascetic discipline. These, at the same time, enabled Jainism to survive and keep its integrity to this day notwithstanding serious rivalries which were at times accompanied even by violent persecutions at the hands of followers of the other religious systems. It was not so with Buddhism, which though succeeded in spreading over the greater part of Asia, was almost completely wiped out of India, its land of birth, by the end of the first millenium A.D.

Royal Patronge and Popular Support

In the time of Mahāvīra, the greater part of India was divided among sixteen premier states, the more important of which were the monarchical kingdoms of Magadha, Kosala, Vatsa and Avanti, and the republican confederacies of the Vajjis and the Mallas. The member clans of the confederacies

together with several other autonomous clans and the Nāgas of Kāśi including the branch established in Magadha, were contumeliously nicknamed Vrātya Kṣatriyas by Brāhmaṇical writers like Manu who regarded them as being outside the pale of Brāhmaṇism, probably because they were followers of the Śramaṇas and, in many cases, had been the devotees of Pārśva. A majority of these people naturally adhered to Mahāvīra when he began his ministry, not merely because he had been born amongst them. The royal families of the kingdoms were also friendly or related to him, and practically nowhere did his followers meet with any resistance or opposition.

A race for supremacy had already started among the states and Magadha, under Bimbisāra and his even more ambitious successor, Ajātaśatru, was emerging as the most powerful claimant for imperial power. Ajātaśatru was succeeded by Udayi. All these three kings were followers of Mahāvīra's religion which seems to have continued to be the faith of the family till its supercession by the Earlier Nandas, about the middle of the 5th Century B.C., who also patronised Jainism. King Nandivardhana of this dynasty conquered Kalinga and brought from there the image of Lord Ṛṣabha, the national diety of that country, and installed it in his own capital, Pāṭaliputra. His line was replaced by that of the Later Nandas who are known to have Jaina leanings and had Jaina ministers. About 325 B.C., Candragupta Maurya, the Sandrokottos of the Greek writers, ousted the Nandas, established his own dynasty in Magadha, and extended the Magadhan empire far and wide. He was one of the most powerful monarchs of the world in his times, and was a follower of Jainism. His political guru, guide and prime minister, Cāṇakya, also appears to have been a good Jaina by faith. About 297 B.C., this emperor abdicated the throne in favour of his son, Bindusāra, to lead the life of a Jaina ascetic, and passed his last days practising penance on the Candragiri hill at Śravaṇa-bel-gola in south Karnāṭaka. Bindusāra followed the religion of his father, and his successor, the great Aśoka, is also said to have been a Jaina till he was converted to Buddhism. Aśoka's grandson, Samprati, who succeeded to a major part of the empire, with his capital at Ujjain, is remembered as one of the greatest patrons of Jainism. He is said to have done as much, if not more, as the

Buddhist tradition says Aśoka did for Buddhism. Daśaratha, who had succeeded to the eastern part of Aśoka's empire, patronised the Ājivika sect which later merged into Jainism.

Early in the 2nd Century B.C., the Brāhmaṇical śungas usurped the throne of Pāṭaliputra by assassinating its last Maurya king. They also set up branches at Ayodhyā and Vidiśā (Central India). The śungas were actively antagonistic to the Śramaṇa systems like Jainism and Buddhism, and zealously contributed to a revival of Brāhmaṇism. The Kaṇvas, who succeeded the śungas and were like them Brāhmaṇas, pursued the same policy.

From about 150 B.C. to 250 A.D., certain foreign races, like the Indo-Greeks (Yavanas), Parthians (Pahlavas) and Scythians (Śakas and Kuṣāṇas), dominated the political scene, and many of these, that is, the Śaka satraps of Mathurā, the Kuśāṇas of Puruśapur (Peshawar) and Mathurā and the Kṣaharatas and Western Kṣatrapas patronised or were quite tolerant towards Jainism. During that period there also existed several indigenous local dynasties of which those of the Mitra kings of Kauśāmbi, Ahicchatra and Mathurā favoured Jainism ; Mathurā, in particular, developed into a very important centre of this religion in that age. The same age produced Emperor Khāravela (*circa* 150 B.C.) of Kalinga and King Vikramāditya (*circa* 57 B.C.) of Ujjain, who shone with great brilliance on the Indian firmament and were good Jainas. About the middle of the 3rd century A.D., several republican peoples, the local Mitra Kings and the Nāga and Vākāṭaka chiefs succeeded through a concerted effort in bringing about an almost total extinction of the power of the great Kuśāṇas, but Jainism does not seem to have suffered by the change.

Thus, by the end of the third century A.D., Jainism as revived by Mahāvīra had taken firm roots throughout India. Starting from Magadha, its original home, it had spread to Kaliṅga in the South-east, Mathurā and Mālawā in the west, and the Deccan and Tamil lands in the south. Although it had lost its hold over Magadha, it had grown powerful elsewhere. The royal patronage it had initially succeeded in winning over may have been one of the causes of its rapid growth and expansion in the past, but now on it ceased to enjoy such royal favour so far as northern India was concerned. It, however, continued to

retain support of some of the middle classes. Moreover, the loss suffered in the north was made good by the favour shown to it by a number of ruling dynasties of the Deccan and South India, which for centuries came to be regarded as the chief strongholds of Jainism.

In northern India, the Gupta emperors dominated the political scene from about the close of the first quarter of the 4th century to about the beginning of the second quarter of the 6th century. They were great patrons of art and learning and staunch adherents of the Brāhmaṇical Bhāgavata dharma, but were not intolerant towards Jainism. Inscriptions, antiquities and literary notices of the period testify to the prevalence of Jainism in Bengal, Bihar, Uttar Pradesh, Madhya Pradesh, Rajasthan and Punjab, that is, throughout almost the whole of the Gupta empire, and there appears to have been a commendable concord between Jainism and other religions. If it did not rise into prominence it was probably due to its severe discipline and lack of royal support.

In the upper Deccan, the Śātavāhanas and Śaka Kṣatrapas were predominant for several centuries after the fall of the Mauryas, and both were tolerant towards Jainism. From the 3rd century A.D. onwards, there was greater help coming from the various ruling dynasties of the regions south of the Vindhyas, and particularly in the Kannaḍa speaking areas (roughly represented by the present Mysore state) this creed of the Ārhatas considerably flourished. Many royal families, especially the Gaṅgas of Mysore and the Kadambas and Western Cālukyas of central and western Deccan, their ministers and feudal chiefs and the bankers, traders and industrialists exhibited a decided inclination towards this religion and supported it in different ways. Building temples, feeding groups of monks, worship of the images of the Tīrthaṅkaras and celebration of Jaina festivals constituted the modes of expressing religious zeal which was shared alike by the royalty and the subjects.

Further south, the Buddhist chronicles of Ceylon speak of the existence of Jainism in that country as early as *circa* 400 B.C., while inscriptions in the Brāhmī script of the Maurya period, discovered in some caves in the Tamil country, do the same with respect to that region. Much of the early Tamil literature is of Jaina authorship, which is indicative of the

flourishing state of this religion in South India in the early centuries of the Christian era. Even an order of Jaina ascetics came to be designated the Draviḍa Saṅgha, the beginnings of which are traced to the Jaina saint Samantabhadra of the 2nd century A.D. But it was also in the Tamil lands that in the 6th-7th century Jainism had to suffer from violent persecutions at the hands of the Śaiva saints Appāra and Sambandar, who had succeeded in converting from Jainism the Pallava king of Kāñci and the Pāṇḍya king of Madurā. This was the first serious setback that Jainism received in the far south.

In the north, during the five centuries or so after the downfall of the Guptas early in the 6th century A.D., a number of dynasties ruled in succession from the imperial city of Kannauj. Some of the later Gupta kings and even a barbarous Hūṇa chief are said to have come under the influence of Jaina gurus. The emperor Harśa (606-647 A.D.), though a Buddhist, was tolerant towards the Jainas and patronised Mānatuṅga, a Jaina saint. Vākpati, a Jaina, was the court-poet of Yaśovarman (*circa* 690-740 A.D.), king of Kannauj, and the latter's successor, Ama, owned the Jaina monk Bappabhatti as his guru. The imperial Gurjara Pratihāras of Kannauj, during their ascendancy in the 9th and 10th centuries, as well as many of their feudatories, like the Candellas of Khajurāho, were generally tolerant towards Jainism, while the Chavada kings of Gujarat were admittedly of Jaina persuasion.

In the Deccan the religion was much more fortunate. The imperial Rāṣṭrakūṭas of Mānyakheṭa, who dominated the entire Deccan and parts of central and western India and of the far south from about the middle of the 8th to about the close of the 10th century, were not only very tolerant towards Jainism but occasionally gave it active support. Rulers like Amoghavarśa I (815-877 A.D.) and several of his successors, as well as a large number of their feudatories adhered to this religion. It had no serious rival and was basking in the sunshine of popular and royal support, about one-third of the entire population of the Deccan following the gospel of Mahāvīra during that period. Great Jaina centres of learning, headed by eminent saint-scholars were flourishing in different parts of the empire, and the Jainas seem to have taken a leading part in the education of the masses. It was then a progressive and popular religion which

received patronage from all ranks of the people and, therefore, adapted itself to political exigencies and took active part in rejuvenating life in the country, wherever and whenever it was called upon to do so. Its leaders reciprocated the trust reposed in them by the princes and the people, by making valuable contributions to philosophy, literature and art, of the uplifting of society and the building up of national character, and to the stability and success of many a kingdom.

The latter part of the 10th century and the early part of the 11th saw the rise of numerous kingdoms all over India, which were generally designated Rājapūta. None of these royal Rājapūta families was avowedly Jaina, but, by and large, they were tolerant towards this religion and certain individual kings and chiefs, sometimes other members of their families as well, were zealous followers of Jainism. Gujarat, which produced Jaina monarchs like Kumārapāla, Jaina generals, ministers and the admirable builders of the world-famous temples at Mount Ābū, no less the versatile geniuses like Hemacandra, was one of the chief strongholds of this religion, followed by Mālawā and Rajasthan. In the Deccan and the South, under the patronage of the later Cālukyas, the Kalacuris and the Hoyasalas, Jainism maintained its position for long. With the growing influence of Vaiṣṇavism and Śaivism, however, it gradually lost much of its importance in those regions. The imperial Colas and the Pāndyas, who were bigotted Śaivas, are said to have violently persecuted the Jainas, and in the Deccan the newly risen Lingāyata sect was no less instrumental in effecting a decline in the fortunes of Jainism. The age was marked by a triumphant revival of the so-called Hinduism, the disappearance of Buddhism from the greater part of India, and the entry of an alien element in the form of militant Islām into the political, social and cultural arena of India. It may be said to be creditable for Jainism that it succeeded in holding its own in the face of such heavy odds, although except in a few pockets here and there it generally began to be confined to the merchant and trading classes. Thus, in spite of all misfortunes and setbacks, the Jainas, about the beginning of the 13th century, when Muslim rule was being established in northern India with Delhi as the capital, were still a well-organised ancient religious community, with a highly developed doctrinal and philosophical background and quite a rich cultural heritage in-

cluding a vast and varied literature and numerous artistic monuments scattered all over India. Jainism was diffused in almost all the parts of the country and among practically all the classes and castes inhabiting it.

During the three and half centuries of the Turkish sultanate, when several dynasties, like the Slave, Khalji, Tughluq, Saiyid, Lodi and Sur, successively ruled from Delhi, and a number of provincial sultanates sprang up in different parts of India, Jainism faired no worse, if no better, than Hinduism or any other surviving Indian religion. Islām was the state religion and the Muslims the chosen of the God, while all others were called Kāfirs or heretics. Yet, Jainism, being a non-aggressive and peaceful religion and its followers in the Muslim-governed territories being now mostly confined to the banking, trading and merchant classes and thus forming a very small but valuable and influential minority, enjoyed a fair amount of tolerance. They could build their temples, celebrate their festivals and make pilgrimages to their sacred places in large groups, for which they were generally able to obtain firmāns from the rulers or their officers. Their monks could also move about more or less freely, and established their pontifical seats in Delhi and many other capital towns and important centres. It was also in this period that each of the two major sects, the Digambara and the Śvetāmbara, developed several important subsects which have survived to this day. If the Terāpanthis and Lokagacchis (or Sthānakavāsis), in order to save the religion from falling unnecessarily a victim to the iconoclastic zeal of the rulers, advocated against temple and image worship, the Bhaṭṭārakas and Yatis caused many temples built and numerous images made and consecrated. In one instance alone, in 1490-91 A.D., thousands of new images were made and distributed to the Jaina temples all over India, hundreds of them existing even today. Arts of caligraphy, miniature painting and music were also developed by the Jainas and a number of big libraries were maintained in different places where manuscripts of new and old works were prepared and copied on a large scale. Some Jaina laymen also found favour with the rulers and occupied important positions in the government, particularly under the Khaljis, Tughluqs and Lodies and the Sultānas of Gujarat and Mālawā.

In the then Rājapūta kingdoms of Rajasthan (Rājapūtānā), Gwalior and Chandwar near Agra, the position of the Jainas was much better and they followed their religion without let or hindrance, enjoying, if not active patronage at least a wholesome tolerance of the rulers. And, in the south, Jainism made no small contribution to the success and greatness of the Vijayanagar empire (1336-1565 A.D.) which is considered to have been the most magnificent product of mediaeval Hindu statesmanship. About the time of the foundation of this kingdom, Jainism stood baffled but not beaten. During the preceding two centuries or so it had been steadily driven from the premier place it had occupied in the Tamil, Telagu and Karṇāṭaka countries and was ultimately compelled to occupy a secondary position. In many ways it was a critical, even perilous, time for this religion. Happily, however, the Vijayanagar monarchs, although they did not profess Jainism, stepped forth as its protectors and enabled it to continue its useful existence. Jainism, on its part, gave to the realm not only rich bankers, traders and merchants, but brave and renowned generals and warriors, astute ministers and statesmen, artists and scholars and several flourishing cultural centres. A considerable number of feudatory chiefs also were followers of Jainism, and not a few of them continued to adhere to it even after the disintegration of that empire.

Among Muslim rulers of India, the great Mughals were by far the most tolerant, and their religious policy, as initiated by Akbar (1556-1605 A.D.), engendered an atmosphere of comparative peace and religious liberty. Flourishing communities of Jainas were found to exist in the capital cities of Delhi and Agra and in other cities and trading centres of the Mughal empire. They built temples in these places, celebrated their festivals, undertook mass pilgrimages to far off sacred places, and obtained imperial firmāns for the benefit of their religion and community. Akbar as well as Jahangir invited and honoured several Jaina gurus, and a considerable amount of literature was produced by Jaina scholars during the Mughal period. Aurangzeb (1658-1707 A.D.) is believed to have almost reversed the religious policy of Akbar, but even his Jaina subjects, being harmless and peaceful citizens without any political design or involvement, appear to have escaped the wrath of his fanaticism. In the Rajput or other Hindu kingdoms of the time the condition of

the Jainas was not apparently inferior to that of the Śaivas or Vaiṣṇavas although the rulers themselves belonged to these sects of mediaeval Hinduism. Barring two or three stray instances of religious persecutions, the Jainas seem to have suffered no slight, indignity or harm in those territories, and they not only supplied the ranks of the bankers and merchants but many were employed in government service and held high civil and military posts. Under Aurangzeb's weak successors, during the 18th century, degeneration, deterioration, anarchy and confusion were rampant in the political, economic and social spheres. There was incessant warfare and the country suffered severely from several plundering expeditions from outside. Life and property of the common man were in constant danger, and honour and religion were far from being safe. The Jainas could not and did not remain unaffected by the condition of the times. It is, however, curious that it was this period which witnessed an extraordinary religious fervour and literary activity in the Jaina world and the rise of the anti-Bhaṭṭāraka or puritanical Terāpantha or Śuddhāmnāya sect among the Digambaras and the Terāpantha sub-sect of Bhīkhanji, a dissenter from the Sthānakavāsī sect of the Śvetāmbaras. It may have been largely due to these factors that the Jaina community succeeded in surviving and keeping the flame of faith burning in those perilous times.

From about the beginning of the 19th century till the achievement of independence (in 1947) is the period of British rule in India, which was characterised by a gradual establishment of peace and order and the rule of law, a general re-awakening and expansion of education, social and religious reform, growth of democratic institutions and the idea of nationalism, and lastly the struggle for freedom from foreign rule, all of which had their due impact on the Jaina community.

Since the beginning of the mediaeval period (*circa* 12th century) till the first quarter of the present century, the community had been continuously losing in numbers, so that which had been once for long a major religious group of the subcontinent was reduced to a small minority with a bare strength of some three million souls. Most of the Brāhmaṇa, Kṣatriya (Rājapūta), Kāyastha and Śūdra followers of Jainism became converts to other faiths under the influence of Christian missions, Muslim

Tabligh, the Ārya Samāja movement, or the Vaiṣṇava, Vīraśaiva and other sectarian preachers. Nevertheless, Jainism is still diffused throughout the length and breadth of the Indian Union, and there is hardly any city, big town or trade centre where the Jainas are not to be found. They have duly benefited from the general re-awakening of modern times, and, in the freedom struggle, have made their contribution out of all proportion to their numerical strength, actively and zealously participating in the country's successful effort for the achievement of independence from British rule. In literacy and education they have always been ahead of most of the other communities and have taken full advantage of the expanded educational facilities of modern times. A majority of them is still engaged in banking, trade and commerce, business and industry, but the numbers of those employed in the different learned professions, including letters journalism, teaching, law, medicine and engineering, and the civil and even military services, are not inconsiderable.

Thus, during the past two thousand and five hundred years, since the Nirvāṇa (in 527 B C.) of Lord Mahāvīra, Jainism, the religion of the Śramaṇa Tīrthaṅkaras has passed through many and varied vicissitudes notwithstanding which it has continued to develop and succeeded in preserving its integrity and maintaining its significance against heavy odds. This the oldest living religious system, at least of civilized India, even if its followers constitute a minority community though a fairly influential one, has its own utility and possesses vast possibilities in the context of the present day world problems, be they spiritual, social, economic or political, collective or individual.

CHAPTER IV

THE DOCTRINE

The doctrinal basis of Jainism comprises metaphysics and ontology, cosmology and cosmography, theology and mythology, epistemology and psychology, logic and dialectics, ethics and ritual—in short all that goes to make a well-developed and comprehensive philosophical and religious system. It presents a happy blending of unavoidable dogmatical postulates and logical speculations. It is a metaphysical realism, an ontological optimism, a spiritual idealism, a philosophical non-absolutism, an ethical puritanism and a psychological rationalism. It discourages superstition and blind faith, and encourages free rational thinking. Jainism is not a revealed religion and claims no divine origin, but was expounded by those supermen who had, by undergoing a course of rigorous self-discipline and spiritual purification, known and experienced the reality, realised the truth, practised the path and achieved the goal.

Dharma

In Jainism, the term 'dharma' is the nearest approach to what we understand by the word 'religion'. It has, however, a twofold connotation: primarily it means 'the nature of thing', that is, the essential, inherent nature of thing—of everything, animate or inanimate, that exists—is the 'dharma' of that thing; and secondarily it connotes the means or the path by pursuing which that essential or inherent nature is realised or achieved. In other words, Dharma is that which leads, binds, or takes back a being to its essential nature, enables it to realise the divinity inherent in itself, helps it to extricate itself from the misery of mundane existence and reach the state of perfect beatitude, sustains it, supports it and uplifts its, mentally,

morally and spiritually. It thus comprehends faith, conviction, belief, creed, philosophy, path, law, righteousness, piety, in short, everything included in religious theory and practice.

Metaphysics and Ontology

Jaina metaphysics starts with the scientific axiom that 'nothing is destructible', that is, nothing can be created out of nothing, or out of something which does not at all exist in one form or the other. It means that the cosmos or universe, the conglomeration of all that exists, is uncreated and real by virtue of its being existential and is, therefore, eternal, everlasting, without a beginning and without an end.

Thus, ontologically Jainism does not accept creation of the world by anyone on the analogy of a carpenter or smith, nor its emanation, whether actual or apparent, as some idealistic systems like the Vedānta do. The cosmic constituents are themselve capable of explaining the diverse phenomena by their respective functioning and interaction. Since these cosmic constituents primarily fall under two categories *jīva* (life or animate objects) and *ajīva* (non-life or inanimate objects)—Jaina ontology may be described as a realistic dualism or a dualistic realism. Again, since the *jīva* category comprises an infinite number of independent spirit-units (souls) and the *ajīva* the five categories including *pudgala* (matter) which is composed of an infinite number of atomic units, the system may be described as a pluralistic realism. The five *ajīva* (non-life) categories are *pudgala* (matter), *dharma** (medium of motion), *adharma** (medium of rest), *ākāśa* (space) and *kāla* (time).

Dharma and *adharma* are described as substances because they exist as the neutral and conditional causes respectively of motion and rest, and are non-corporeal but homogenous-whole in their constitution. They are simply passive, inactive agents or media for the other substances to move or stop, as the case may be. In no other philosophical system are these terms used in this sense and merely convey ethico-religious ideas, wherefore Dr. Jacobi holds this peculiarity of Jainism as a mark of

*This *dharma* is quite different and distinct from the common *dharma* which means religion, piety or righteousness. Similarly, *adharma* here is not used in its common sense of unrighteousness.

its antiquity. The characteristic of *ākāśa* is 'to give space'—it is its nature to accommodate everything. The part of it which accommodates, or is inhabited by, the other five substances (*jīva*, *pudgala*, *dharma*, *adharma* and *kāla*) is, therefore, relative and designated *lokākāśa*, whereas the empty space which extends infinitely beyond the physical world (*loka* or *lokākāśa*) is called *alokākāśa*. The *ākāśa* is thus all-pervading and eternal, but unlike some other systems Jainism does not hold 'sound' to be a quality of *ākāśa*. The *kāla* (time) is not one and all-pervading, but has a sort of atomistic constitution and is, therefore, not included in the *pañcāstikāya*, the five categories of indivisible, composite and homogenous-whole substances which the others are. It helps the substances to undergo changes and transformations which they are doing all the time. The practical dimensions of time, like the second, minute, hour, day, month, and year, are mere deductions of the real substance that *kāla* is. The ultimate, smallest, indivisible unit of *ākāśa* (space) is called *pradeśa*, of *pudgala* (matter) aṇu or *paramāṇu*, and of *kāla* (time) *samaya*.

The *pudgala*, so called because it is amenable to constant composition and decomposition, is inanimate matter, concrete, gross, commonplace, perceptible by the senses and possessed of sensory qualities (like touch, taste, smell and colour) to its last unit, the *paramāṇu*. The world (*loka*) is full of material bodies in which the aggregatory process goes on because of their inherent qualities of cohesion and aridness. Referring to the Jaina conception of material atomism, Jacobi observed that "the Jainas seem to have worked out their system from the most primitive notions about matter."

The *jīva* (*ātman*, soul, spirit, or the psychic principle) is the very antithesis of matter and cannot be perceived by the senses. It is essentially constituted of sentiency (*cetana*) and its differentia is the manifestation of consciousness (*upayoga*) which takes the form of *darśana* (intuition or indeterminate perception) and *jñāna* (cognition or definitive knowledge), and flows at a time in any one of the three channels: inauspicious, auspicious and pure, indicating impiety, piety and purity, respectively. The development of the soul's sentiency is also three-fold: with regard to cognition (*jñāna*) which consists in the apprehension of objectivity, with regard to action (karman), consisting in

whatever is done by the soul, and with regard to the fruit (*phala or bhoga*) of action, which may be pleasure or pain, happiness or misery. In other words, the soul is either the knower (*jñātā*), the doer (*kartā*) or the enjoyer (*bhoktā*), its three and only three predicates. The souls are infinite in number; some are pure, liberated ones (*mukta*), and the rest mundane (*saṃsārin*), living a bodily or embodied existence. Each soul is one complete whole in itself, is eternal, immortal and retains its individuality even in liberation. It is not all-pervasive and in the embodied state is of the same size as the body it happens to occupy. In its pure condition, it is without sense qualities, is all the quality of sentiency, is beyond inferential mark and has no definable shape. All souls are equal and alike in their inherent nature, essential qualities, intrinsic characteristics and potentialities—they are all capable of attaining liberation.

Substances, Qualities and Modes

The six categories, substances or reals (*jīva*, *pudgala*, *dharma-adharma*, *ākāśa* and *kāla*) are called *dravyas*, and the differentia of a *dravya* is *sat*, that is, existentialism. These *dravya* or irreducible constituents being themselves existential give an existential character to the universe. They are not the figments of somebody's imagination, but are the outcome of a comprehensive analysis of the subjective and objective existence. The *sat* (reality) is characterised by the trio of origination (*utpāda*), destruction (*vyaya*) and permanence (*dhrauvya*), that is, it is both permanent (*nitya*) and impermanent (*anitya*) at one and the same time. Again, *dravya* is made up of *guṇas* (qualities) and *paryāyas* (modes or modifications). It is the substratum of qualities and modes, which are its determinates and on which its own intelligibility depends. Divested of its qualities and modes, the substance would become merely an abstraction, a void. Moreover, the substance (*dravya*) is not immutable, but is subject to constant, incessant change in the qualities and modes with which it is endowed, or of which it is made up. Origination and destruction refer to modifications of qualities on the permanent bedrock of substance. It is only the permanent that changes, for in the absence of permanence change is absolutely meaningless. At the same time, no amount of change in the qualities or modes of a substance can ever convert it into

another substance—soul can never become non-soul, or vice versa, the same being true of all the other *dravyas*. Dr. Upadhye calls it 'a peculiarly common sense view', which is deduced from such patent and handy illustrations as that of a ring coming into existence after a bangle is melted and reshaped, the gold remaining there all the time as a permanent substance. The true import and value of this common sense view becomes evident when it is studied in the light of the Vedāntist idealism, on the one hand, which holds that gold alone is real and the individual names and forms are mere illusions, and the Buddhist ephemerism, transitionalism or nihilism, on the other, according to which there is nothing that may be described as eternal behind the changing forms which alone are perceived by us. Jaina philosophy steers clear its way between these extremist views. As Dr. Upadhye puts it, "the realistic start never allowed any Jaina philosopher to adopt philosophical extremes". The Jaina stand thus is that a 'real' (*dravya* or substance) is both permanent and impermanent accordingly as it is looked upon from the point of view of the qualities which constitute it, or from that of the modes or modifications which are constantly occurring in those qualities.

Cosmology

This in short is the dogmatical background of Jaina cosmology, which clearly states that the cosmos or universe, with its six basic constituents, the *dravyas*, is a veritable reality by virtue of its very existence. It is uncreated, self-existent, beginningless, endless, eternal and infinite.

Cosmography

Jaina cosmography states that the *loka*, that part of the unbounded, limitless *ākāśa*, in which all the six *dravyas* (categories or substance) are found existing side by side, has a definite shape and size. It is three-diamensional and measures 343 cubic *rājūs** in volume. In shape it resembles the figure of a man standing akimbo with feet apart. The cylindrical section, one *rājū*—in diameter and fourteen *rājūs* in height running from top to bottom in the middle, is the *trasanālī* which alone is

*rājū, a linear measure, beyond ordinary computation.

inhabited by mobile (*trasa*) living bodies. The *trasanālī* is divided into three parts—the central, the upper and the lower. Right at its top is the crescent shaped abode of the *Siddhas* or liberated souls, below which, and above the central part, are located the heavens where celestial beings reside. The lower regions constitute the nether world and the hells. In the central or middle, hemispherical space is accommodated the human and animal world, which is made up of circular belts of land and sea, alternating each other. The very central expanse of land is the Jambūdvipa, with Mount Sumeru at its centre and the ocean surrounding it on all sides. This Jambūdvipa corresponds to our earth. To the south of Mt. Sumeru likes the Bharatakṣetra, the mid-regions of which include Bhāratavarṣa or India, watered by the two principal rivers, the Gaṅgā and the Sindhu (Indus) together with their numerous tributaries, the two main rivers emerging from Mt. Himavān (the Himālayas) situated in the north of Bhāratavarṣa. Cosmography is the subject of a number of ancient Jaina texts where it is dealt with at length, and is interesting for a comparative study of the cosmographical and geographical notions of the ancient world.

Classes of Jīvas

The *jīvas* (souls) are of two categories : the liberated (*mukta*) and the mundane or embodied (*saṃsārī*). The latter are divided into the immobile (*sthāvara*) and the mobile (*trasa*). Souls embodied in earth, water, fire, air and vegetation comprise the five classes of the immobile living beings (*sthāvara-jīvas*) which are endowed with only one-sense organ, that of touch. This belief of the Jainas is traced by modern scholars to primitive animism and is, therefore, regarded as a mark of the antiquity of Jainism. Among the mobile living beings (*trasa-jīvas*), are the two-sensed, three-sensed, four-sensed and five-sensed ones, accordingly as they are endowed with the faculty of touch and taste, touch, taste and smell, touch, taste, smell and sight, and touch, taste, smell, sight and hearing, respectively. Some of the five-sensed beings are equipped with mind or intelligence, while others are devoid of this faculty. The former, again, fall under four categories : the human, subhuman (animal kingdom —beasts, birds and acquatic animals), hellish and celestial beings. These are the four principal 'conditions' (*gatis*) in one or the

other of which the mundane embodied souls are found living. These mundane souls are called *saṃsāri-jīvas*, because they have been for ever ceaselessly undergoing the round of births and deaths, that is, *saṃsāra*.

Saṃsāra—The World of Becoming

The *jīva* and *ajīva* are thus not mere philosophical postulates, but reals as spirit and matter, which are pluralistic, eternal, and not liable to lose or interchange their nature. And, with the simple dogma that the soul has been associated with matter from times immemorial, Jainism explains the *saṃsāra* (the round of rebirths, the world of becoming, or mundane existence), as a remedy against which religion is needed. It is this aspect which has endowed Jainism with the character, not merely of a philosophical system or school, but that of a full-fledged institutional religion with all the accessories necessary to it.

Transmigration

With Jainism, *saṃsāra* is a fact and transmigration or metempsychosis a dogma. The ball of rebirths is already set in motion, and for every individual embodied mundane soul it has been going on since beginningless time, and will continue to do so till that soul attains liberation (*nirvāṇa*). The cause of *saṃsāra* or rebirth is 'karma'.

Karma Doctrine

The doctrine of karma, as expounded in the Jaina philosophy, is a peculiarity of its own, nothing substantially similar to it being found in any other system. This doctrine is a direct corollary of the Jaina conception of matter which is described as being amenable to multifarious modifications. One of these, a particular and specific type of fine matter molecules, is known as *karma-skandha* or *karma-vargaṇā*. When these karma molecules come in contact with the passional developments of the soul, they are transformed into the karmas related to that soul. The karmic matter may be said to play almost the same role as the *māyā* or *avidyā* of the Vedāntists in explaining the phenomena of *saṃsāra*. But, whereas *māyā* or *avidyā* (illusion or ignorance) is an abstract postulate, the karma is a subtle matter which flows into the soul when the latter has become

receptive for it under the influence of attachment (*rāga*) or aversion (*dveṣa*), the two modes of spiritual delusion (*moha*). The *saṃsārin* (unliberated, mundane and embodied) soul has continued to be held in the bondage of karma since beginningless time, and being associated with this karmic matter it has never been without a concrete embodiment. The association with karmic matter causes emotional and passional developments in the soul, which, in their turn, result in attracting further karmic molecules and the consequent karmic bondage of the soul. In its embodied state, the soul comes to possess many material adjuncts, which, together with the various grades and conditions of existence to which such a soul is subjected, are due to the karmas that hold it in bondage.

The soul is not, however, the direct agent of these material karmas, but only of its own psychic conditions and states of consciousness which find expression in the vibrations (*yogas*) caused by its own mental, vocal and bodily activities. These vibrations of the mundane soul, being already tinged with emotions and passions, cause the karmic influx. Thus, the soul, when in conjunction with matter, develops a sort of susceptibility which finds expression in the soul's passional states ; the latter, in their turn, cause the soul to establish a relationship with matter and let itself be held in bondage. The actual springs of our action are, therefore, the psychic activities, feelings, emotions, passions, etc., of the soul itself, which are called the *bhāva-karmas*, as distinct from the *dravya-karmas* which are material or matter forms. The former leads to the latter, and the latter to the former, and the process goes on *ad infinitum*, unless the soul by its own conscious effort attains total liberation from both the forms of karma, *bhāva* and *dravya*, subjective and objective, psychic and material.

The *dravya karma* is divided into eight primary classes and one hundred and forty-eight subclasses. The primary or principal classes of karma obstruct, cover, obscure, distort, pervert, or prevent the full expression of the eight cardinal qualities and attributes of the soul. These karmas are : the *jñānāvaraṇa*, that which covers or obstructs cognition, comprehension or knowledge ; the *darśanāvaraṇa*, that which covers or obstructs intuition, apprehension or indeterminate perception ; the *vedanīya*, that which causes feelings of pleasure and pain, happiness and

misery, in the varied conditions of the embodied existence of the soul; the *mohanīya*, that which effects delusion, ontological and moral, theoretical and practical; the *āyu*, that which determines the nature (human, animal, celestial or hellish) of mortal existence and its duration, in contravention of the immortal countinuity of the pure soul; the *nāma*, that which causes the bodiless soul to be embodied, endowing it with the various adjuncts of physical and corporeal existence; the *gotra* that which causes differences in genealogical, racial or social status, thus producing gradations in what is otherwise ungraded—pure souls are all alike, without any differences of high or low whatsoever; and the *antarāya*, that which obstructs and hampers the full play of the infinite energy and capacity of the soul in giving away, in obtaining or acquiring, in enjoying, and in exerting or making effort. Of these eight classes, the *jñanāvaraṇa*, *darśanāvaraṇa*, *mohanīya* and *antarāya* are called the *ghātis* because they affect spiritual faculties and capacities, and so long as they remain the soul cannot attain godhood or become an *Arhat-kevalin*. The remaining four are known as the *aghātis*, since they do not mar or obstruct spiritual qualities, but have their effect only in bodily or physical conditions.

This Jaina theory of karma is founded on the simple law of cause and effect. No effect is without a cause. One has to bear, sooner or later, the consequences of his or her acts of commission and ommission, good and bad; it is not possible to escape them. You reap what you have sown. And, since the consequences of all the acts done cannot be worked out in one and the same life-time, there may positively follow a future birth to enable their fruition; and the process goes on. The obvious disparity and diversity in the mental, physical, hereditary, environmental and sundry other conditions of individuals, at and since birth, which cannot be explained away as being caused by one's own efforts or by chance, fully substantiate the doctrine of karma. With its help, metempsychosis or transmigration of souls becomes a proven fact, and through it their continuity and immortality is established beyond doubt. Moreover, it provides a scientific and rational explanation for the diverse phenomena and experiences of one's own life as well as of that of other fellow beings. The karma doctrine also does away with the necessity of any outside agency, a supreme being, crea-

tor, destroyer, preserver and dispenser of justice, for the purpose of punishing or rewarding living beings. They and they alone, are responsible for their own actions, and themselves benefit by or suffer from the consequences, good or bad, as they may be. Moreover, it inspires the individual to fight and annihilate the karmic forces by developing will-power and putting in his own personal effort. In ordinary course, the chain of karmic bondage goes on ceaselessly developing, the older karmas dropping off after fruition and the new ones coming in and binding the soul. But, as soon as one realises the truth and with due faith and requisite right knowledge brings his free will into play, puts in adequate effort and begins to struggle against the current, he can succeed in loosening the bonds, even in converting the bad Karmas into good ones, and in ultimately freeing himself completely from their thraldom.

As the late Justice J. L. Jaini observed, "It is not fate, nor even predestination: but it is the ever-continuous balancing of the different accounts that we keep with the forces of life. There can be no mistake, no suppression, and no evasion. The credit and debit sides go on automatically, and whatever is due to us is paid us ungrudgingly without demand. The continuity cannot be broken by change of house: the debts of London are not extinguished by going to Berlin: nor is the liquidation suspended till the Day of Judgment. The Karmas are not extinguished simply because we give up the body called A. When we are dead as A, the Karmas must still bear full fruits. The Karmas constitute the Karmic body: it drags us into another state of being. One may call this doctrine of Jainism almost spiritual mathematics. Every effect in the world, every phenomenon, every feeling, every hope, every disappointment is a natural and necessary consequence of some action or inaction of the soul. Ignorance, infatuation, the passions may be the cause of it. But the cause never was set in motion by the soul without the effect being forced upon the soul's acceptance. And yet, the soul's choice is as unlimited today as ever. The only mode of exercising it is to doff ignorance, indetermination, and weakness, face facts, recognize in the bondage of matter and our identification with it the sole source of its power; and then determine to suppress it, to remove this alien matter from ourselves. And then, by destroying the destructive and non-

destructive Karma perfect freedom will be acquired, the soul will shine out in the fulness of knowledge, its sight of truth will be perfect, its conviction in the eternity of things will be undisturbed and undisturbable, pain and pleasure and their attendant agitation will be no more; calm and peace with bliss ineffable will be the lasting and rightful possession of the soul."

Thus, by no implication does the Jaina theory of karma lead to a belief in determinism, fatalism or blind destiny. It does not say that events and conditions are absolutely pre-determined by some unknown destiny, that they are subject to fate and happen by unavoidable necessity, or that no effort in the face of threatened difficulty or disaster can be of avail; far from it. It rather steers clear through determinism or fatalism, on the one hand, and sheer chance or force of circumstances, on the other. The entire emphasis is on the development of strong will power and conscious personal effort (*puruṣārtha*) in order to thwart and annihilate the various adverse influences, internal and external, subjective and objective, psychic and physical—the forces of the karma, *bhāva* as well as *dravya*—and in this way to effect a gradual spiritual evolution leading to the ultimate goal, the very godhood, whence there is no return to the *saṃsāra*. This transformation of the *ātman* into *parmātman*, of man into God, is the ultimate aim and realisable goal for him who is a sincere seeker of the Truth. What is needed is the bringing of one's free will into full play, for which there is ample scope. Fate is, therefore, nothing but a cause and effect rhythm in the operation of which man can certainly have a hand. He is the master of his destiny and can make it or mar it accordingly as he wills. The brave man laughs at the stars. This optimism, based on a rational conviction and profound faith in the intrinsic purity and perfection of the self (soul) and its capacity and capability to realise, recover and retain for ever its essential nature (dharma), that is, goodhood, through philosophical enlightenment and a rigorous course of moral and spiritual self-discipline, is the keynote of Jainism.

This idea of karma is not unknown to other religious or philosophical systems, but in no Brahmanical or Buddhist work has the term been so extensively used, nor in the same peculiar and specific sense, as in the Jaina philosophy. A western scholar has observed that "The Jaina idea of karma is an anima-

ting element of dialectical edification that western philosophy does not possess, or possesses only as a notion. We find in it the form of a transcendental causality that inserts itself into human events, to the point of an absolute immanence. What western philosophy has called the 'Sense of history' may be considered an example of the idea of karma: today this idea must be sustained by the forces of a rationalism that pervades the entire domain of human culture."

Seven Essentials (Tattvas)

The Jaina philosopher always keeps in mind the fact of existence, at the same time he never loses sight of the goal. It is why *jīva* (soul), *ajīva* (matter), *āsrava* (influx of karmic matter into the soul), *bandha* (karmic bondage), *samvara* (stoppage of the influx), *nirjarā* (partial dissociation of karmic matter from the soul), and *mokṣa* (complete liberation of soul from karmic bondage) are described as the seven *tattvas* or essentials, an intelligent and profound faith in which is the first condition for launching upon the path of liberation. In this list, the soul is the principal for the benefit of which all religion and philosophy have been evolved. It is the soul that needs and seeks salvation. Matter is the basis of all wordly existence, keeps the soul in bondage and prevents it from obtaining salvation. When owing to the impact of matter, the mental, vocal or bodily activities of the embodied soul cause vibrations which attract karmic matter, influx of karma takes place. Since these vibrations are usually tinged with emotions, passions, etc., the inflowing karmic matter becomes bound with the soul, its intensity and duration depending upon the nature of the passional state of the soul at the time. The karmic bondage is in the form of either merit (*puṇya*) or demerit (*pāpa*), accordingly as the passional states causing it are mild or strong, good or evil, auspicious or inauspicious. The fruit of the former is wordly happiness—healthy body, economic prosperity, name, fame, power, prestige, happy marital life, sincere friends, relations, education, capacity and will to do good to others, and so on. The fruit of demerit is the reverse. Influx and bondage, whether good or bad, constitute the source of embodied existence of the soul and of its worldly pleasure and pain, happiness and misery. But, when the individual soul realises the Truth and determines to end this

condition and liberate itself, it first tries to curb and stop the influx of karma by disciplining and controlling its mental, vocal and bodily activities, and the spiritual vibrations caused by them. This is *samvara*. Then it, by strong will and conscious effort in the form of penance and austerities, gradually dissociates itself from karma. This partial dissociation and annihilation of karma is *nirjarā*. The two together constitute the path or process of liberation. The ultimate and complete liberation from karma is *mokṣa*, the supreme goal.

States of Spiritual Development

There are fourteen stages of spiritual development, called the *guṇasthānas*. The deluded, ignorant, world—engrossed soul is in the first stage. This delusion-cum-ignorance (*mithyātva*) is the principal cause of the soul's *saṃsāra* and is its chief enemy. When such a soul happens to subdue and suppress for a time its *mithyātva*, swing to various internal and external factors, it rises to the fourth stage, which is that of *samyaktva* or clear vision, the antithesis of *mithyātva* The suppressed *mithyātva* soon rises to the surface again and causes the downfall of the soul to the first, or any one of the intervening second and third, stages. It may also succeed in destroying *mithyātva*, partially or wholly. In the case of the first it can abide in the fourth stage for a considerable time, after which it falls down, but again rises till it is able to destroy the enemy completely. In that case, there is no possibility of a further downfall, but sooner or later it rises to the highest stage. Thus the fourth stage is the veritable entrance to liberation. When in the fourth stage a soul feels disposed to and launches upon a course of regular self-discipline, even if partial, it rises to the fifth stage. The disciplined and religion-practising *śrāvakas* and *śrāvikās*, respectively the laymen and lay-women, belong to this stage. By renouncing the world and taking the vows of an ascetic, the individual sets out upon a course of full discipline, and thus enters the sixth stage. When the ascetic for a time withdraws himself from outward activities and practices, and succeeds in occupying himself in concentrated spiritual meditation, which he always tries and occasionally is able to do, he enters the seventh stage. Generally, he soon reverts to the sixth stage, but if he can stick in the seventh stage for sufficient time, he

begins to rise spiritually upwards to the higher stages up to the twelfth, loosening in the process the bonds of karma and dissociating it from the soul at a very highly accelerated pace. The passional states of the soul are reduced to the minimum in intensity, quality, number and form, till they are totally eradicated in the twelfth stage when all the four *ghāti* karmas are also completely got rid of. The soul then enters the thirteenth stage, becomes an omniscient *Arhat-kevalin*, a *Jina*. All the *Tīrthaṅkaras*, after attaining enlightement, the supreme vision or *Kaivalya*, belong to this stage, and then alone they commence preaching the Dharma for the good of all living beings. The fourteenth stage is of a very short duration, in which all vibrations and activities stop and the four *aghāti* karmas also drop off. The soul is now fully and wholly liberated, leaves the *saṁsāra* for good, becomes *siddha* and floats up to the top of the universe (*loka*), to abide there for ever in perfectest purity and bliss.

Liberation

This *nirvāṇa*, *mokṣa*, liberation or emancipation thus consists in the absolute freedom from karmas, both *bhāva* and *dravya*, when the inherent powers of the spirit are fully blossomed. It is the end of the world process, when the process has come to an end so far as a particular soul is concerned. In that state the soul is at its best. As Heinrich Zimmer puts in, "Cleansed of karmic matter, and thereby detached from bondage, this perfect one ascends in complete isolation to the summit of the universe. Yet, though isolated, he is all-pervading and endowed with omniscience; for since its essence has been relieved of qualifying individualizing features, it is absolutely unlimited." This state is, on the one hand, 'isolated, exclusive, alone'; and, on the other, 'whole, entire, absolute,' both being ideas pertaining to the sphere of beatitude in perfection. "This idea is strongly suggestive of the mystic teaching of plotinus," as observed by another scholar, that the final stage in the mystic way is "The flight at the Alone to the Alone!"

The Jaina *nirvāṇa* is not the obliteration of the individual, nor of the inherent individual traits, nor is it the sub-mergence of the individuality into some universality. There is no state of a *jīva* beyond that of the liberated (*mukta*) one, and no form of

its existence higher and nobler than this one. Moreover, with Jainism, liberation is essentially a religious concept, being recounted as the last and the highest of the seven *tattvas*, mentioned above, which are not merely metaphysical conditions but have a fully ethical import as well. As religious goal and the driving force of morality, *nirvāṇa* is a positive achievement of the soul which freeing itself from karma acquires the state of perfectest and everlasting beatitude.

Divinity

The Jaina conception of divinity is also unique and is another illustration of realistic pluralism. Each soul, when completely immune from karmic influences, becomes itself *svayambhū*, and is transformed into divinity. Viewed as a type, as the state of highest spiritual evolution, divinity is one, connoting collectively all the divinities represented by all the emancipated and liberated souls. But, viewed individually, each liberated soul is a full and perfect divinity in itself and by itself; it does retain its individuality even in liberation. This is the conception of God in Jainism, which as a type is the ideal to all the devoted seekers and aspirants. The *Siddhas* and the *Arhantas* represent the two types of divinity or godhood, the former being the absolutely liberated bodiless pure souls, and the later, also known as the *Kevalins* or *Jinas*, including the *Tīrthaṅkaras*, those who attained emancipation in life, the state pf *Jīvana-mukta*. The *Siddhas* are also designated the *nikala-paramātmās*, or divinities absolutely free from karma, and the *Arhantas* the *sakala-parmātmās* or divinities still embodied and bound by the *aghāti* karmas. They are both, however, alike in so far as both are spiritually perfect, omniscient, and absolutely devoid of feelings of attachment and aversion. This conception of divinity is the best illustration of the often quoted axiom that the aim of religion is the realisation of the potentially divine in man.

Jainism thus does believe in God and Godhood, but not in a God as the first cause. It also possesses a large pantheon of godlings, celestials or angels, who are superhuman but not supermen, are divine beings but not divinities or deities. These devas of the heavens are endowed with supernatural powers and a vast scope, capacity and means for sensual indulgence and

enjoying carnal pleasures. Yet, they are not immortal; a deva's existence is bound to terminate, as of other mortal beings, when the period of his life according to his *āyu* karma comes to an end. Moreover, in so far as the capability of conscious spiritual evolution is concerned, a *deva* can at best rise to the fourth stage or *guṇasthāna*, that of clear vision and right conviction (*samyāg-dṛṣṭi*), and no more. And, as to that, an animal (five-sensed intelligent one like a lion, elephant, bull or horse) and even a denizen of hell can attain this stage. What to speak of ordinary gods and goddesses, belonging to the different orders of celestial beings, even the Devendra, the king of these gods, with all his greatness and fabulous powers, can never enter the 'Kingdom of God' that is, the spiritual liberation implied by the term Mokṣa or Nirvāṇa. It is not the human beings, if they are right believing and sensible, who propitiate or worship these Devas, but it is the latter who adore and worship the god-men, the *Arhantas*, *Jinas* or *Tīrthaṅkaras*, and even their true and sincere human devotees.

Pragmatic Optimism

The *saṃsāra* (the world of being and becoming) is looked upon, in Jainism, as 'a vale of tears', and consequently 'a vale of soul-making'. It involves suffering, struggle, anxiety, despair, fresh endeavour, heroic fortitude, and final achievement or emancipation. The journey's end is reached when the human soul wrenches itself away from all the shackles of karma and is able to soar up on its upward flight to the abode of the *Siddhas* (to *Siddhahood*) in sublime solitariness, the *kevalī*, or total, isolated and exclusive state. The chastening of man, his journey through the world of becoming and his final liberation constitute the theme of Jaina philosophical and religious thought. In this system 'Man is the measure of all things' in a far more profound sense than that implied by Protagoras, the great Sophist. Jainism upholds no extra-cosmic diety to be worshipped. A man has only to turn inwards to discover that he himself is the deity in the making. Perfection lies inherent in him to be made manifest. He forms the 'Way in' for that paradise wherein is situated the temple of spiritual freedom. This conception embodies an important truth, namely, that man's heritage as man is far superior to any other riches of the

world. As has been said "The perfectibility of man is the melioristic gospel that saves Jainism from falling a prey to undiluted passimism." Evil exists and is very real, but it can be overcome by one's own soul-force. This is the hope that springs eternal in the human breast. Ethical sordidness is entirely alien to the spirit of Jainism. The true Jaina would rather be a 'Socrates dissatisfied', than 'a pig satisfied'. To spurn pleasure, to eschew bodily comfort and to withstand the tempestuous lusts of the flesh do not come easily to anyman. But, the greatness of man lies in his capacity to overcome the limitations of bodily nature by the aspirations of his spiritual nature. He is a denizen of two worlds. His body belongs to the realm of matter and his soul belongs to the realm of the spirit. When the karmic body is shuffled off, he reaches the home of his spirit.

It is in view of this wonderful spiritual heritage of man that the message of Jainism to mankind becomes obvious : "Be a man first and last, for the 'Kingdom of God' belongs to the son of Man."

CHAPTER V

THE THEORY OF KNOWLEDGE

The science of mind, or modern psychology as understood in the West, has, it seems, reached an impasse. It may, therefore, be of use to know what and how did the ancient Jaina sages think, and see if we can benefit by their speculations by assessing the latter's utility and application to our own times. It may be said that comparative freedom from theistic assumptions enabled the Jaina thinkers to speculate boldly on human nature, particularly on the problems concerning the process of experience, nature of emotions, and the methods of their control. With man as the frame of reference, they certainly raised an imposing edifice, and their profound speculations, philosophical and psychological are no less relevant in the context of modern life. They also saved themselves from falling into the trap of abstract logic, because they did not deprecate commonsense interpretation of experience. To the Jaina school of thought the psychological attitude and motive behind one's action have been of the utmost importance in an approach for a correct determination of the relation between man and man, and between man and the animal kingdom.

We propose here to deal in brief with Jaina epistemology or theory of knowledge, alongwith connected topics, such as psychology, feelings, emotions and passions, theory of causation, Jaina logic, the philosophy of non-absolutism and the conditional mode of predication.

Knowledge

Jaina epistemology is closely related to, and in a way founded upon, the Jain doctrine of Karma which forms the basis of Jaina ethics and practical religion. It rests on the simple

three-fold conception of 'the knowledge', 'the knower', and 'the known' (objects of knowledge). If there is something like knowledge, there must necessarily be a knower or knowers, and the objects that are known.

Now, as we have seen in the foregoing chapter, consciousness or sentiency (*cetana*) is the differentia of the soul (spirit, *jīva* or *ātman*) and the manifestation or functioning of consciousness that is, *upayoga*, taken the two forms of *jñāna* and *darśana*, which may be equated with knowledge. Thus, of all the six categories of reals (i.e., *jīva*, *pudgala*, *dharma*, *adharma*, *ākāśa*, and *kāla*), which constitute the cosmos, the soul and soul alone can be the knower; no other substance or thing possesses the faculty of knowing. Knowledge is the soul's intrinsic, inherent, inseparable and inalienable attribute, without which no soul can exist. And, every soul possesses an infinite capacity for knowledge—it can acquire infinite knowledge, nay, it can even become omniscient, all knowing and all-perceiving. If it is not so, that is no fault of the individual soul, but is that of the karmic matter which clouds, veils or obfuscates that capacity, partially, or in some cases, even almost wholly, and keeps it lying dormant or, latent till the veil is removed. The more the veil is removed the greater, both in quantity and quality, is the knowledge of that particular soul, the total removal of the veil enabling it to become an omniscient being. Knowledge does not come from outside, it is all the time in the soul itself, is its every being, waiting to be released, revealed or manifest itself through the annihilation and removal of the Karmic bondage. Knowledge and the knower are, in fact, one and the same thing; they are identical. The 'known', or the objects of knowledge, are all the reals, the substances and their modifications, including the knowing soul itself—in short, everything which has existence. When it knows the self, the knowledge is subjective, and when it knows everything else, it is objective. Knowledge is thus a positive state of the living being and is the essence of the soul.

Jñāna

The *Jñāna* form of the spiritual function (*upayoga*) means comprehension, cognition or knowledge. It is determinate (*sākāra*) and definitive. Since reality, the object of knowledge,

is both universal (*sāmānya*) and particular (*viśeṣa*), *jñāna* takes cognizance of both these aspects, and is universal-cum-particular, that is, general or common as well as detailed. *Jñāna* is of five kinds: *mati-jñāna* (perceptual cognition), *śruta-jñāna* (verbal or scriptural knowledge), *avadhi-jñāna* (extra-sensory perception or clairvoyance), *manaḥ-paryaya-jñāna* (thought reading or telepathy), and *kevala-jñāna* (absolute or perfect knowledge, omniscience).

Mati-jñāna specifically means the functioning of the senses as underlying the spiritual imagination. In other words, it is based on sensuous perception. The five common senses are those of hearing, sight, smell, taste and touch, which are known as *indriyas*. Then, there is the mind (*manaḥ*) which is not apparent like the sense organs (ear, eye, nose, tongue and body), yet is in a way a sense and is called *no-indriya* (a quasis-ense). When an object comes in contact with one or more of our senses, its full comprehension passes through four stages: *avagraha* or initial perception of the object by the sense organ when it is brought into contact with the vibrations from the external object, followed by a corresponding excitation in the two forms of contact-awareness and object perception; *īhā* or speculation, a sort of cogitation that goes on in the mind resulting in a consciousness of similarities and differences, which transforms the indistinct awareness of the *awagraha* stage into a determinate cognition of the object; *avāya* or perceptual judgement which involves the determination of the existent qualities (in the object) to the exclusion of the non-existent ones, by reaching a conclusion as to what the object is, thus making the comprehension of the object almost complete; and *dhāraṇā* or retention that keeps the comprehension rooted in the mind of the knower for a length of time and is a sort of concentrated persistence for some time of the *avāya* or perceptual judgement —the knowledge gained continues. In ancient texts, *mati-jñāna* is described as being synonymous with intelligence, remembrance, recognition, and reasoning, inductive as well as deductive. The particular type of Karmic matter which viels, obscures, before or impedes the manifestation of *mati-jñāna* is called the *mati-jñāna-āvaraṇa*.

Śruta-jñāna is knowledge obtained by interpretation of signs. A dumb person conveys his meaning through some signs

or gestures, and a dog interprets the signs made by his master and understands what the latter wants him to do. Words are nothing but signs of ideas. Thus, all verbal knowledge, or that obtained from articulate or sign communication is *śruta-jñāna*. It includes all scriptural or book knowledge. *Śruta-jñāna* is invariably preceded by *mati-jñāna*, but whereas the latter cognizes only what is present, the former comprehends all the three time dimensions (past, present and future) relating to the object in question. The karma known as the *śruta-jñāna-āvaraṇa* obscures or clouds this knowledge.

Avadhi-jñāna is a sort of clairvoyant knowledge or visual intuition which enables a person to know of material things, those having shape or form, without their coming into contact with the sense organs of the knower from whom those objects are far removed in space, or time, or both. Thus a person who has this faculty functioning in him can know of things, persons and events of the past and future, and of those, occurring in far off places. The limitations of time and space differ with different persons. The *avadhi-jñāna-āvaraṇa* karma veils this knowing faculty of the soul.

Manaḥ-paryaya-jñāna enables a person to know the mind, ideas and thoughts of other persons without the help of any medium or outside agency. This intuition of mental modes is a sort of telepathy, and, like the *avadhi-jñāna* is an extra-sensory perception. Ordinary persons cannot develop this faculty ; only a true ascetic with a properly disciplined mind and body may per chance acquire this type of *jñāna*. It, too, works under limitations of time and space, which may vary with different individuals, same as in the case of *avadhi-jñāna*. The *manaḥ-paryaya-jñāna-āvaraṇa* viels this faculty.

Kevala-jñāna is the pure, absolute, complete, whole and total knowledge, the consummation of all knowledge, the very omniscience. It shines forth in its fullest and purest brilliance only when all the *jñāna*-obscuring karmas have been totally annihilated and the soul is completely freed from their bondage. The Arhantas and the Siddhas alone possess this supreme and unlimited knowledge. *Kevala-jñāna* is quite independent and directly spiritual, requiring no external aids, media or agencies like the mind, the sense organs, light, words, signs, etc. The soul itself spiritually knows, perceives, or intuits all substances

with all their modes, without any limitations or impediments. In this state the soul comes to be itself fully and purely. Omniscience is perfectly consistent with the Jaina conception of emergence of knowledge as the removal of the veil. It is the perfect and fullest manifestatian of the innate nature of the self, the outcome of the complete and total annihilation of the obstructive Karma. And, it needs no proof, since it is simply a logical conclusion : the progressive evolution or development of cognition, comprehension or knowlenge must necessarily end in its final and ultimate consummation, that is, omniscience. Since Jainism holds that every entity is related to all the other entities in the universe, in some way or the other, it follows that complete knowledge of one entity involves complete knowledge of all the others. If the relations are real and it is possible to know them, omniscience is the logical conclusion. The Jaina canonical axiom that 'one who knows one, knows all, and one who knows all, knows one', characteristically sums up the theory.

Of the five kinds of knowledge detailed above, the first two, *mati* and *śruta* are indirect and mediate as they are acquired through the sense organs and the mind. The other three, *avadhi*, *manaḥ-paryaya* and *Kevala*, are direct and immediate since for them the soul requires no media such as the senses and the mind.

No soul, or living being, in however low stage of evolution it may exist, can be totally bereft of *mati-jñāna* and *śruta-jñāna*, although in the lowest forms of life, such as plant life, they are present only in the smallest degree. The presence of feelings and sensations in the plants is a scientifically proven fact.

Again, the first three kinds of knowledge (the sensuous, the scriptural and the clairvoyant) may be right, or they may be wrong, false or perverted. It depends upon the attitude of the knower—if his attitude or outlook is perverted the knowledge obtained by him will be perverted, it cannot be right. Lack of discrimination between truth and non-truth, perverted or vitiated understanding and absence of self-control render the knowledge wrong, false and perverted, even if apparently it is correct. In other words, the actual sensuous perception and cognition of the object may be quite correct, but the perverted meaning or slant with which the object is being viewed at makes the

knowledge perverted and false, just as fresh milk poured into a bitter gourd turns sour. As a matter of fact, human constitution is such that as soon as a person frees himself from moral vices and succeeds in correcting his attitude and outlook his intellective processes begin to flow into a pure channel.

Darśana

Darśana is the other form of the manifestation of consciousness. It is a primary apprehension or intuition of the existence of the object of knowledge. If *jñāna* is detailed and determinate (*sākāra*) knowledge, *darśana* is a general, indeterminate (*anākāra*) perception or cognition. Before we know a thing in a detailed way there is the stage when we simply perceive or become conscious of its existence in a general way. This detail-less, indefinite or indeterminate intuition, that is, *darśana*, invariably precedes *jñana*. If this stage is not experienced, there can be no knowledge of the object. *Darśana* is of four kinds : *cakṣu-darśana*, that which precedes cognition (*jñāna*) by the sense of sight ; *acakṣu-darśana*, that which precedes cognition by any of the other senses ; *avadhi-darśana*, that which precedes clairvoyance (*avadhi-jñāna*), and *kevala-darśana*, which is the consummation of the faculty of *darśana* and emerges simultaneously with *kevala jñāna* (omniscience), continuing to subsist with it for ever. Some texts interpret *darśana* as the realisation by the knower soul of its own capability to comprehend reality, as a sort of subjective and psychic realisation of the self by the self, or a general intuitive awareness of the existence of reality. It is only after this experience, which lasts a very very small fraction of the moment, that the process of cognition (*avagraha*, *īhā* etc.) starts. The karma which obstructs or obscures the faculty of *darśana* is known as the *darśana-āvaraṇa*, with its four subdivisions corresponding to the four kinds of *darśana*. Apparently, the action of this type of karmic forces takes the form of such states as sleep, drowsiness, slumber, somnambulance, trance, etc., in which the senses do not work and the very first stage of cognition by the senses is prevented. Rest or relaxation in the form of sleep may be necessary for an ordinary, average human or subhuman being, in order to keep himself healthy and happy, but it is not absolutely so. At least, in the stage of spiritual evolution when a person has attained

kevala-jñāna and become an *Arhanta*, he needs absolutely no sleep in order to be healthy and happy. In fact, an omniscient being never sleeps : if he were to, the permanence of omniscience would not be possible.

Feelings, Emotions and Passions

It is human nature, and a well-admitted psychological fact, that one does not stop at cognition, but in the wake of sensuous comprehension the mind at once becomes active and begins to agitate, producing in the first instance a consciousness of pleasure or pain, as the case may be. This feeling gives rise to further emotions and passions, ultimately ending in conation which takes the forms of desire and volition and acts as the spring of further action. Thus the simple fact of knowing causes feeling, and the latter produces desire and stimulates the exercise of the will.

The soul is not only the knower (*jñātā*), but is also the doer or agent (*kartā*) and the enjoyer or sufferer (*bhoktā*). Hence, the manifestation of consciousness in a mundane soul takes the three forms of activity: the cognitive, the conative or volitional, and the enjoying or suffering (of the fruits of karma), respectively known as *jñāna-cetanā*, *karma-cetanā* and *karma-phala cetanā*. Every living being in its worldly and bodily existence is also instinctively urged by certain basic or primary appetites, such as hunger (including thirst), fear, sex, and acquisitiveness, which are called the four *samjñās*. The feelings corresponding to these instincts colour the consciousness accordingly.

Of the eight categories of the Karma, the *vedaniya* is supposed to be responsible for causing the feeling of pleasure and pain. This feeling may be described as the sense-feeling as it is directly based on sense-perception or sensuous cognition, and is illustrated by the example of a sharp blade dipped in honey, which when applied to the tip of the tongue gives the pleasure of sweet taste and at the same time the pain caused by the cut. The feeling is in the subject itself, and not in the external object which seems to be instrumental in arousing it. There is nothing really good or bad: it is the feeling that makes it so. The external object does not cause the feeling, it only conditions it, and is merely a secondary cause, an external factor, like the honey or the blade in the above example. Even the pleasure-

-giving (*sātā-vedanīya*) or pain-giving (*asātā-vedanīya*) Karma is an external factor and is alien to the true nature of the soul which is simply the knower and perceiver, but under the influence of that Karma feels pleasure or pain in a particular situation or experience. A spiritually perfect soul, such as an Arhanta-kevalin, is not so influenced, because there is no pain or pleasure in awareness. Blissfulness is a natural quality of the pure soul. and it is coexistent with consciousness, whereas in lesser beings there may be pain and consciousness of pain at the same time: but these are two different things.

Modern psychologists have also speculated on the conception of pleasure and pain, but whereas some, like Schopenhauer, hold that pain is the original and positive experience of life and pleasure is merely a negation or absence of pain, having no independent existence. others, like Hoffding, are of the opinion that both the feelings are equally real and positive. Again, some thinkers say that pleasure and pain cannot co-exist and there will only be either pain or pleasure at a time, but others hold that they can, and that a mixed feeling of pain and pleasure is possible. The Jaina view, as explained above, holds both the feelings to be real and positive as also that the two can co-exist and a state of mixed feeling is possible, rather it is more often than not the rule, cases of pure and unalloyed pain or pleasure being rare exceptions. There is nothing in the world which one can call an unmixed blessing or disaster.

Then, there are the emotions which are not so simple by nature as the feeling of pleasure or pain described above. They are a degree removed from the sense-feeling, are much more complex in character, and are an outcome of the excitement and cogitation of the mental process.

Like knowledge and feeling, emotion, too, does not come from outside. Its roots lie in the mind of the imperfect and impure soul which is under the impact of the karma called the *mohanīya*. Sensuous cognition produces the feeling of pleasure or pain, or both, which, in its turn, leads to the formation of emotions in the mind.

The *mohanīya* karma is the root cause of delusion (*moha*) or perverted attitude (*mithyātva*) which is, in a way, the same thing as the *avidyā* (nescience) or *ajñāna* (ignorance) of the other schools of Indian thought, and acts as an impediment to the

realisation of the truth or the reality. This perversity of outlook generally manifests itself in an attachment (*rāga*) towards certain objects and a corresponding aversion (*dveṣa*) towards others. All the various emotions are summed up in *rāga* and *dveṣa* the two modes of *moha*, and their total absence means *vītarāgatā*, an essential attribute of the pure and perfect soul.

The *darśana-mohanīya* and the *cāritra-mohanīya* are the two kinds of the *mohanīya* karma. The first is cognitive, deludes the understanding, perverts the attitude, vitiates the entire outlook and is responsible for a wrong assessment of the ultimate values. Under its impact, the individual views and interprets things with a marked slant or bias. Lack of faith, false belief, wrong conviction, misguided conceptions, bigotry, scepticism, agnosticism, credulousness, superstition, and the like, are the visible or noticeable signs of such a perverted attitude. So long as this condition abides, *samyaktva* (*samyag-darśana* or *samyag-dṛṣṭi*), the right, proper and correct view or attitude, the right faith based on the realisation of the Truth (or the Self) does not emerge.

The *cāritra-mohanīya* form of the karma is conative, corrupts the will, obstructs, impedes and hinders right and proper spiritual conduct, and manifests itself through various emotions. These emotions fall into two broad categories: strong emotions or passions (*kaṣāyas*), and mild emotions or quasi-passions, (*no-kaṣāyas*). The principal *kaṣāyas* are four in number: anger, pride, deceitfulness and greed or avarice and from the point of view of the degree of intensity and durability they are grouped into four classes—*anantānubandhī*, *apratyākhyānāvaraṇa*, *pratyākhyānāvaraṇa* and *saṃjvalana*. So long as the first group of anger, pride, deceit and greed subsists in the soul, it cannot attain *samyaktva* (right view and self-realisation). Even after the attainment of *samyaktva*, so long as the second group lasts, no self-control can be practised. The third group prevents total self-control and spiritual discipline, and the last group acts as an hindrance in the pure and everlasting stay in spiritual realisation of the highest order.

The nine types of quasi-passions are: laughter or ludicrousness, sorrow (sadness or grief), like, dislike, fear, disgust (or hate), and sex urge or sex passion as found in males, females and neuters. These quasi-passions exist side by side with the

principal passions and usually inspire and aggravate them, but they disappear as soon as the first three groups of the passions subside or are removed from the soul. Thus, these twenty-five types of emotions or passions (*kaṣāyas*),—four classes each of anger, pride, deceit and greed, and the nine quasi-passions,—among them cover all the various emotions and passions and shades thereof, which can be conceived. They constitute moral and spiritual uncleanness, and it is only after they are removed that the purity of the soul is realised.

Closely related to the *kaṣāyas* is the unique Jaina conception of *leśyā*, which is the functioning of *yoga*, or the activities of thought, word and body, as tinged by the *kaṣāyas*, and is allegorically described as being of six different hues—black, blue, greyish (dove-colour), pale (yellow), pink (lotus) and white—depending upon the degree of intensity. The allegory is usually illustrated by the example of six different persons who approach a jambū (blackberry) tree with the desire and intention of eating its juicy fruit. The person with the black *leśyā* will strike wantonly at the very root of the tree in order to fell it and eat the fruit at ease, that with the blue *leśyā* will try to sever with the axe a big branch of the tree with the same object, the third will cut a smaller branch or bough, the fourth will pluck and gather whole bunches of the fruit to pick and choose later, the fifth will only pluck the berries one by one and taste them throwing away the bad ones, and the sixth will rest satisfied with picking up from the ground only such and so many berries, lying there, as he wishes to eat. The first is obviously the morally worst and the last the best, the first three (worst, worse and bad) being designated inauspicious and the last three (good, better and best) the auspicious ones. The first set signifies wanton cruelty, gross negligence, rashness, lack of self-control, wickedness and violence, and the second set the gentlemanly qualities, humane behaviour abstinence from sins and evil deeds, self-control and the like.

Then, there is *avirati* or strong attachment to the world and worldly things, and there is *pramāda* which connotes negligence, carelessness, laziness, idleness and sleep, together with indulgence in the enjoyment or the object of the five senses and in telling or listening to tales of sex, crime, war or politics, and gluttony or gourmandise.

Mithyātva, *avirati*, *pramāda*, *kaṣāya* and *yoga* are the five types of spiritual aberrations, principally taking their rise in one's mental processes. They act as formidable obstacles in the path of spiritual evolution. On these five are based the fourteen *guṇasthānas* or stages of spiritual progress, described in the last chapter. No gainsaying that under the influence of *moha* (delusion) and its modes, the various feelings, emotions, passions, quasi-passions, etc., the soul behaves and acts in contravention to its true nature, as if under the influence of a strong intoxicating liquor or drug. When freed from their influence, it forms right beliefs, corrects its attitude and outlook, and acts rightly, making no mistakes.

Logic And Dialectics

We have seen that the soul is the knower, and that the knowledge which it acquires is of five kinds (*mati*, *śruta*, etc.,) according to differences in its nature and the means employed. Jaina logic deals with the manner and the methods of reasoning correctly in order to assess the validity of the knowledge so obtained and enrich our stock.

First of all, we install or put before our mind's eye the object in question by giving it a name, fixing its representative character, its substantiality and its actual state. It is done to separate what is irrelevant from what is relevant to the purpose. The information relating to the subject is then arranged under six heads : definition and description, ownership, cause or origin, location, duration and classification into divisions and subdivisions. Another way of exposition recommends the arrangement as existence, enumeration of divisions and subdivisions, present abode, pervasion in space in the three dimensions of time, duration, interval, abstract nature, and comparison.

Pramāṇa

The validity of knowledge is judged by *pramāṇa* and *naya*. *Pramāṇa* is a comprehensive view, a full and general apprehension of reality, the valid knowledge itself. The term is also used for testimony, authority, authenticity and the criterion of testing the veracity and rightness of a particular piece of knowledge. *Naya*, on the other hand, is a partial view, a standpoint dealing with one of the many aspects of the object of knowledge,

at a time. The two together constitute the true and right comprehension of the reality. Right knowledge of any of the five kinds (*mati*, *śruta*, etc.) is *pramāṇa*, but whereas the first two, the sensuous cognition and the verbal or scriptural knowledge, are indirect and mediate forms of testimony (*pramāṇa*), the other three (*avadhi*, *manaḥ-paryaya* and *kevala*) are the direct and immediate forms of *pramāṇa*. All the five kinds of knowledge constitute *pramāṇa* for oneself, the knower, but the *śruta-jñāna* is *pramāṇa* for others as well, because it is both knowledge as well as the words which convey that knowledge. The first three kinds of knowledge may be wrong and in that case they are not *pramāṇā*, the last two are always right and hence always *pramāṇa*. Only the *kevala-jñāna*, the knowledge of the omniscient being, is the full, complete and absolute *pramāṇa*.

Again, the sources of valid knowledge (*pramāṇa*) are *āpta*, *āgama*, and *anumāna*. The first of these is the right and absolute authority, the omniscient *Arhanta* or *Tīrthankara*, the *āgama* is the word, the teachings and expositions of the *āpta*, handed down to posterity in the form of true scriptures, which should be free from self-contradictions, which cannot be logically refuted, which is acceptable, which presents an exposition of the true nature of the reality, and which is for the good of all ; and *anumāna* includes right logical deductions and inferences. The Jaina logic and dialectics represent a highly developed system comprising the arts and science of reasoning correctly, of the related rules and modes, debates and discussions, and also dwells upon pseudo-*pramāṇās*, fallacies and fallacious arguments.

Naya

The second means or device of comprehending the reality rightly is known as *naya*. All the reals are extremely complex entities, and each of them has innumerable qualities, modes, relations, facets and aspects. The aim of *naya* is to determine rightly, correctly and without any contradiction one of these characteristics of the object at a time. It is thus a particular point of view, standpoint, or way of looking at things. The *naya* process is analytical, whereas the basis of *pramāṇa* is synthesis. But, since without analysis there can be no synthesis,

and without undertaking an analytical examination of the object in question, no synthetic comprehension of that object is possible, *naya* is an essential part of valid knowledge or *pramāṇa*.

The *nayas* being the means of getting an insight into the nature of reality, which is highly complex and hence infinite-fold, are themselves infinite in number, at least theoretically. For practical purposes, however, they have been broadly classified into seven categories : *naigama*, *saṃgraha*, *vyavahāra*, *ṛju-sūtra*, *śabda*, *samabhirūḍha*, and *evambhūta*.

The *naigama-naya* is a sort of figurative way related to the purpose of a course of activity before the purpose is actually accomplished ; for example, a person in the act of fetching water, fuel, etc., when asked as to what he is doing, replies that he is cooking his meal, which he is not actually doing, but only making preparations for doing so. The subject of this *naya* may relate to a present activity, a past activity, or a future activity.

The *saṃgraha-naya* relates to the objects of a class collectively, for example the mention of the word 'real' connotes all the reals or substances that exist, the word 'man' all human beings, the word 'animal' all the subhuman beings belonging to the animal kingdom, the word 'jar' all types and kinds of jars, and so on. It is a collective, cumulative, or synthetic point of view.

The *vyavahāra-naya*, on the other hand, is the analytical or practical stand, dealing with the classes and subclasses, for instance to call a girl, a girl rather than a female, a human being, or a living being, because all living beings are not human beings, all human beings are not females, and all females are not girls.

The *ṛjusūtra-naya* is the direct and straight point of view, which does not take cognizance of the past or the future, but concerns itself only with the actually present, the thing of the moment, or the ephemeral, momentary state of the thing. The *śabda-naya* or verbal point of view subordinates grammatical differences of inflexion, number, gender, case, etc., to the logical implication of the terms (words) used to connote an object. There may be several synonyms of a word, which although different in their roots, derivations, grammatical in-

flexions, etc., convey the same sense. For example, there are the words 'Indra' (the prosperous), 'Śakra' (the ruler), and 'Purandara' (the victor of cities), which have different meanings, but are used synonymously to denote 'the king of gods.'

The *samabhirūḍha-naya* has a narrower scope and adheres to the conventional meaning of a term. The word *gau* in Sanskrit has about a dozen different meanings, but by convention it has come to be usually applied for a 'cow'.

The *evambhūta-naya* represents or expresses in words the actual state of a thing in which it is at a particular moment, that is to call 'the king of gods' by the name Indra only when he is enjoying the pleasures, Śakra only when he is issuing commands, and Purandara only when he is actually destroying enemy cities, or to call a cow a *gau* (that which moves about) only when it goes out, or a cowhouse a cowhouse only it is housing cows.

Of these seven *nayas*, the first four are concerned with the sense (*artha*) and the meaning, and the last three with the verbal expressions (*śabda*) used to convey the sense implied. Again, the first three of them are substantial, dealing with the substance as a whole, and the last four are modificational, dealing with the modes or modifications of the substance, caused by the changes that are constantly taking place in its qualities. Those of the first set are known respectively as the *artha-nayas* and the *śabda-nayas*, and those of the second set as the *dravyārthika* and the *paryāyārthika nayas*.

According to another classification, the *nayas* are broadly categorised as the *niścaya-naya* and the *vyavahāra-naya*. The first denotes the real, essential and substantial point of view, and the other the practical, conventional, popular and relative point of view. The first deals with the pure, essential, real and intrinsic nature of the substance, and the second views the substance through its relationships with other substances, or through the conditions caused in it under extraneous influences; the one is permanent and everlasting and the other ephemeral, transitory and perishable.

Take for example the case of a person named *Rāma*. He is a male human being, hence a living being, and, therefore, endowed with a soul. In other words, he represents the soul which is for the time being housed in the body that passes under

the name Rāma. This soul is intrinsically and essentially of the same nature as any other soul. It possesses the potentialities and capacities of becoming all-knowing, all-perceiving, all-powerful and all-blissful, and of freeing itself from all the material and worldly bondages and shackles, including the karma, which a fully developed, pure, perfect and liberated soul manifests. So, when we view the soul that Rama is in its pure and perfect state we do so from the *śuddha* or pure *niścaya naya*. But, when we say that Rama has such and such knowledge, right or wrong, that he has a perverted attitude, or that he exhibits such and such feelings, emotions or passions, the statement is made from the *aśuddha* or impure *niścaya-naya*, that is, from the real but impure point of view, because the soul in its pure state does not possess those attributes, but exhibits them only when it is in its impure state. Nevertheless, they pertain to the soul, and not to matter or anything else but the soul. They are the manifestations of consciousness, even though they are caused under the influence of the material karma, and helped by various other external factors, persons, things, events, situations, etc.

On the other hand, when we say that such and such Karma (karmic energy or force in the form of karmic matter) is flowing towards Rama's soul, binding it with greater or smaller intensity, for a certain duration of time, or that a particular set of karmas bound by him previously are bearing fruit, the point of view implied is the *vyavahāra-naya*. Similarly, to say that it is Rama's body, that 'A' is Rama's son, father or brother, that 'B' is his mother, sister or wife, that this house or property belongs to Rama, or that Rama did such and such thing to such and such person, place or thing, would be the *vyavahāra* point of view. There are several divisions and subdivisions of this *naya*. It is not a wrong, false, despicable or ignorable point of view, but is as much a part of and aid to valid knowledge as any other point of view, only that it should be applied in its proper sense and not confused with the *niścaya* or any other *naya*. In the context of the transcendental spiritual realisation of a Jaina mystic, however, greater emphasis, sometimes the sole emphasis, is laid on the pure *niścaya-naya* or the *śuddha-naya* which is described as the only true and relevant point of view, and the *vyavahāra-naya* is rejected as an untrue or false point of view,

which only means that it is irrelevant in that context. Apart from that state of transcendental spiritual concentration on the qualities of the pure soul, the practice of all religion and morality is simply *vyavahāra*, which is, in this context, not only relevant but commendable.

Theory of Causation

The Jaina theory of causation may help a better understanding of this topic. Reflection being the moving spirit of philosophy, it engaged itself very early with searching for the origin of the world and formulating the law of causation. Many philosophers postulated a supreme being, or some one homogeneous substance, called it the origin of the world, or 'the first cause', and there they stopped. But, others, like the Jaina philosophers, said that if both the world and the first cause are reals, you cannot apply two different attitudes to them; if one is permanent and everlasting, the other must also be permanent and everlasting, and if the one is impermanent and perishable, the other must also be so. In fact, Jaina philosophy recognizes that both the attitudes can always be taken towards everything that is real, towards every reality, past, present or future. We have said that all the substances or reals which constitute the universe are subject to origination, destruction and permanence. Even though the world and its constituents are everlasting, each change of the way in which a being or a thing manifests itself has its origin, as well as its cause. The primary qualities of the ultimate atoms of matter and the qualities of each individual being or soul are perpetually changing their *paryāyas* or the modes of their manifestation. The relations between things and between beings are also constantly changing. The result is that new things and beings are continually coming into existence, and old things and beings are continually going out of existence; both origination and destruction are taking place simultaneously, with respect to a particular thing or being. By the heat of the sun the snow on the mountain becomes melted into water, and the latter turns into steam or vapours. There is the origin of the water and destruction of the snow, or destruction of the water and origin of the vapours, at one and the same time, but the substance (H_2O) has remained in existence in all the three forms, the snow, the water and the

vapour. Causation is, therefore, a relationship between two different things or entities, or between two aspects or phases of one identical thing. The snow melts because of the warmth of the sun, the latter being thus the cause of water and also the snow was the cause of water. Thus, there is a dual relationship of cause and effect, between the sun and the melting snow, and between the snow and the resulting water. The snow is the substantial cause (*upādāna-kāraṇa*) and the sun the instrumental, circumstantial or determining cause (*nimitta-kāraṇa*) in this case. The former is always identical with the substance itself in its immediately preceding condition or mode, and the latter is always a different thing, other than the substantial cause. This Jaina theory of causation thus recognizes two causes, or two classes of causes, for every happening or event, and both are equally necessary, equally present and equally real. The determining (*nimitta*) cause is operative in shaping or conditioning the other substance, and that other substance is active in its own reaction.

To take another example, more relevant in the philosophical and psychological context, the mind, or the particular soul functioning through its own mental processes, is the *upādāna-kartā* (substantial cause) of its psychical states, just as matter is that of the physical changes. Both are mutually external and foreign conditions. Psychic states are the modifications of the psyche, and physical states are the modifications of the matter. A particular psychic state is the outcome of and is caused by the immediately antecedent psychic state of the same subject, and, similarly, a physical state has its origin in its own preceding physical state. Both are independent, yet they are inter-dependent, the relationship being purely external; the one is the instrumental, determining or circumstantial (*nimitta-kartā*) cause of the other, and vice versa.

This theory emphasies principally the causal interrelation between soul and non-soul, between the psychical and the physical, between mind and matter. Without this concept, it would be difficult to fix moral responsibility—no one could be held responsible for his or her own conduct. If there is anything like moral responsibility and if the conduct of a person is capable of a moral evaluation, that conduct must be the intimate expression of his or her personality.

To revert to the original question of *niścaya* and *vyavahāra* standpoints, the former concentrates on the soul, the *upādāna* or the substantial cause, and the latter on the *nimitta*, the instrumental, circumstantial and determining causes which have their rise in things other than the soul itself. It is, perhaps, why a Jaina mystic, who concentrates on the *upādāna* and views things from the *niścaya* point of view, holds himself and himself alone responsible for all his spiritual and moral flows, aberrations and shortcomings, and is ever busy in correcting himself. He relies mainly on his own personal spiritual effort (*ātma-puruṣārtha*), as a means to accomplish self-purification and ultimate liberation.

Sapta-bhangī (Seven Modes of Predication)

Connected with the *nayas* is the seven—combinational mode of predication (*sapta-bhangi-nyāya*), which is also a peculiarity of Jaina logic. When we speak of a thing as existing we mean that it exists in its own substance (*dravya*), space (*kṣetra*), time (*kāla*), and essence (*bhāva*). Without a clear conception of this quadruplet pertaining to a thing we cannot conceive of that thing as an existential reality. Thus, from the point of view of its own quadruplet the thing in question exists, that is, its 'is-ness' is established. At the same time, from the point of view of the quadruplets of all things other than this one, its 'is-not-ness' is implied. Thus a thing 'is' (*asti*) and also is not (*nāsti*), and since it cannot be said to be 'is' and 'is-not' at one and the same time, it is also inexplicable (*avaktavya*). These three conditions produce seven permutations: *asti*, *nāsti*, *asti-nāsti*, *avaktavya*, *asti-avaktavya*, *nāsti-avaktavya*, and *asti-nāsti-avaktavya*. And, in order to avoid the pitfall of being misunderstood, the speaker uses the adverb *syāt* before everyone of these modes of predication. This term *syāt* in this context is the most significant; it means 'in a way', 'from a certain point of view', 'also', or 'not absolutely'. So when we say, '*syāt* 'A' is a son;, we mean that he is also a son and not only a son; that in relation to his father 'B', 'A' is a son, but that in relation to his son 'C' he is a father; similarly, he may be a brother, a friend, a husband, an enemy and so on, in his relationships with different persons. If we do not use the prefix *syāt* with the statement that we make, it is likely to be a categorical affirma-

tion, a dogmatic assertion, precluding the possibility of the existence of other relationships or other aspects of the person 'A' in question. The use of the term *syāt* limits the sense of the seven permutational, and for the matter of that, any other relevant vocal statement. In making an assertion, the institution of Syādvāda thus curbs down, limits, qualifies, modifies and harmonises the absolutist views conveyed by individual *nayas*.

In fact, in order to give shape and expression to our comprehension of an idea or object, we start analytically, resolving, separating, and differentiating its parts, aspects or facets. But, while considering one of the many aspects, the rest must not be denied. Synthesis follow analysis, putting together the various aspects in thought so as to realize that the truth consists in the irresolvable combination of all the possible aspects ; and in order to convey the truth correctly all the seven modes of predication, detailed above, have to be accepted. This theory implies the non-isolation of parts, ingredients, properties, aspects, etc., of a thing and the method to comprehend and speak of it synthetically. It is impossible to predicate the various and numerous aspects of a thing in a single statement, but they must be implied by the statement which predicates any one of them. In this way there is no liklihood of the person spoken to being misled. Recognising the complexity of existence, the Jaina philosopher says that since a thing has several aspects and relations, there will be as many determinations, and that the apparently conflicting attributes inhering in the thing can be expressed only through this process of predication. There is nothing mysterious or incredible in it ; and when the same subject can have two self-contradictory predicates, such as affirmation ('is') and negation ('is not'), no one predicate can monopolise the subject to itself. There will always be some aspect of the subject left out by one predicate, which can very well be expressed by the rival predicate. In short we can never employ a predication which is the only true predication about the subject. To quote Dr. H. S. Bhattacharya, "The seven predications of the *sapta-bhaṅga* are vitally connected with the facts of experience, and since in our real experience a phenomenon does not present more than seven aspects, corresponding to the seven propositions of the Syādvāda, the *sapta-bhaṅga*

consists in seven predications and seven predications only." The *sapta-bhangi nyāya*, the logic of seven conditional modes of predication, is the dialectical process in which thesis and antithesis reconcile in a higher synthesis ; it is a reconciliation of conflicting approaches.

Anekānta and Syādvāda

'All that we are is the result of our own thoughts', said Lord Mahāvīra. And, what we think relates to our beliefs and experiences which may pertain to ourselves (*swasamaya*), or to other beings (*para-samaya*), or to both (*tadubhaya*). In order to understand any one of them, it is necessary to understand the other two. Only a dispassionate study, based on a sympathetic examination and rational analysis of them all helps mutual understanding and a happy reconciliation even in the face of severe antagonism. Hence, the Tīrthaṅkara declared, "If one sticks only to one of the many aspects of the thing, ignoring and rejecting all the others, he can never realize the truth. It is, therefore, essential to comprehend fully the Anekānta (logic) as qualified by the term *syāt*".

We have already seen that the very foundation of the Jaina system of philosophy is the conception of reality which is manifold, nay infinitefold, hence highly complex and pluralistic in character. It is why the Jaina system is also called the philosophy of Anekānta, or the Anekāntavāda, the term being made up of three words—*aneka* (many), *anta* (aspects or attributes), and *vāda* (ism or theory). It has been described by modern scholars variously as the Philosophy of Non-absolutism since it is opposed to unrelenting absolutism or monism (*ekānta-vāda*), as the theory of Relative pluralism or of Relativity, the theory of Co-existence, the philosophy of Realism (*yathārtha-vāda*), and the Quo-dammodo Doctrine. Closely associated with Anekāntavāda is the Syādvāda which is the theory of conditional predication and is based on the *Sapta-bhaṅgīnyāya*, described earlier. In fact, Anekāntavāda is concerned with the thought process and Syādvāda indicates the manner in which that thought process is given expression to.

Syādvāda is one aspect of the Jaina philosophy, which has been much misunderstood, and often misconstrued, by many a non-Jaina philosopher, ancient and modern, who looked upon

this approach to reality as indicative of uncertainty and indefiniteness of knowledge. This is, however, far from being the truth. One reason of the misunderstanding seems to have been that they did not grasp the true significance of the term *syāt* or *syād*, and interpreted it to mean 'perhaps'. But, it is not so. Jaina books have unequivocally stated, time and again, that the term *syāt* used by them in this context means 'in a way', 'from one point of view', or 'viewed at from a particular angle or stand'. Instead of creating doubt or uncertainty, Syādvāda helps a correct, precise and thorough comprehension of the reality. Based as it is on Anekāntavāda and the related Nayavāda, this theory manifests the realistic, rational and highly tolerant spirit of Jainism.

To help a better understanding of the twin idea of Anekānta and Syādvāda, we may give a few parables conventionally used by Jaina writers to illustrate the subject, as well as some examples from experience and modern thinkers. The famous parable of the Six Blind Men has it that they happened to come across an elephant and each touching a different part of its body concluded as to what the animal was like—he who happened to touch the side of the elephant said it was like a wall, the one touching its foot said it was like a pillar, the third touched the trunk and said it was like the branch of a tree, the fourth touched the tail and believed the animal to be like a thick rope, he who touched the ear held it to be like a winnowing-fan, and the one who happened to touch the tusk said it was like a spear. Each one of them was sure and adamant about his own surmise and called the others false. They began to quarrel. A seeing man chanced to come there and listened to their individual views. He told them that their was no cause for quarrel, that everyone of them was correct but only partly, and that to have an exact idea as to what the elephant was like they needed a synthesis of all their individual experiences about that animal.

Then there is the parable of the two Foolish Goats which lived and grazed on a mountainside. One day they began to quarrel, one alleging that there was no more grass left, and the other that there was still plenty of it. Each called the other false. The result of the fight was that they both fell down and died. Their king, on investigating the matter, found that both the goats were partly right and partly wrong: one side of the

hill was actually barren of grass whereas the other side had plenty of it. Each goat had only a one-sided view, hence both were foolish and killed each other.

An ancient Jaina sage illustrates the Syādvādist view by the analogy of a milk-maid, churning milk; she holds in each hand one end of the rope wound round the churn-staff and in the process of churning alternately pulls one end, relaxing the other but without letting it go. In the same way, a Syādvādist, when viewing a thing from a particular angle and emphasising one of its aspects, does not lose sight of the other aspect or aspects of the thing. A piece of paper catches fire—the paper burns, the burnt thing is not the paper, the paper is no more, but the elements of which it was made are there; they still exist, only the form has changed. The ocean is there as a permanent entity, but the waves in it are ever forming and reforming, the one giving place to the other—there is permanence in the midst of change, and change in the midst of permanence; unity in the midst of diversity, and diversity in the midst of unity.

That truth is relative may be seen from the example of a man who puts his right hand in a bucket containing ice-cold water and the left in that containing very hot water, simultaneously, then withdraws both the hands and puts them together in a pot of lukewarm water; the right hand will feel hot while, the left hand will feel cold, although the water was only lukewarm. In fact, in their Syādvādist Anekāntism the Jaina philosophers of ancient India anticipated in substance the famous theory of Relativity formulated by Einstein, the great scientist-cum-philosopher of the modern age. Einstein himself explained his theory by such examples as: when a man talks to a pretty girl for an hour it seems to him only a minute, but let him sit on a hot stove for only a minute and it is longer than an hour. In another context he says, "If my theory of relativity is proven successful, Germany will claim me as a German and France will declare that I am a citizen of the world". Even the idealist Hegal says, "Every thing contains within itself its opposite. It is impossible to conceive of anything without conceiving anything of its opposite. A cow is a cow, and is at the same time not a cat. A thing is itself only, because at the same time it is not something else. Every thesis for an argument has its antithesis. Truth lies on both sides of every question. The

truth is either-sided. All nature is a reconciliation of opposites." And, the psychologist Froude remarks, "We cannot make true things false or false things true by choosing to think them so. We cannot vote right into wrong, or wrong into right. The eternal truths and rights and things exist fortunately independent of our thoughts or wishes, fixed as mathematics inherent in the nature of man and the world". Another modern thinker, Prof. Hajima Nakamuro of Tokyo, observes, "If East is East and West is West, which is East and which is West? India, which is East to the Americans, has always been and will remain West to the Chinese and Japanese. Hiuen Tsang has entitled the diary of his Indian sojourn as the travel records in the West."

It should not be out of place here to reproduce the views of a few of the many modern thinkers and scholars who after a careful study of this Syādvādist—Anekāntism of the Jainas have evinced appreciation and admiration for it:

The late M. M. Dr. Ganga Nath Jha, a great Sanskritist and erudite Vedāntist, remarked, "When I read the refutation of this Syādvāda by Śaṅkarācārya, I came to the conclusion that the doctrine of Syādvāda was very sound and that the Ācāryas of Vedānta failed to understand it. I am sure if Śaṅkara had taken the trouble to study the Jaina scriptures, he would not have taken the pains to criticise this doctrine."

Dr. S. Radhakrishnan, the representative philosopher of modern India, said, "Individual freedom and social justice are both essential for human welfare. We may exaggerate the one or underestimate the other, but he who follows the Jaina concept of Anekāntavāda, Sapta-bhaṅgi-nyāya or Syādvāda will not adopt that kind of cultural regimentation. He will have the spirit to discriminate between right and wrong in his own and in the opposite views and try to work for a greater synthesis. That should be the attitude which we should adopt".

Mahātma Gandhi is reported to have once said that he had a very high regard for the doctrine of Syādvāda, and that he practised it in his life. Jawaharlal Nehru said, "We have to realise that truth is many-sided and it is not the monopoly of any group-formation". And, Dr. Rajendra Prasad, the first President of India, observed, "This doctrine of Syādvāda is a valuable contribution of Jainism to Indian religions and world

philosophy. It consists of catholic views along with the capability to appreciate others' approaches to reality." In the words of Dr. Sir M. B. Niyogi, "The Anekāntavāda or the Syādvāda stands unique in the world's thought. If followed in practice it will spell the end of all the warring beliefs and bring harmony and peace to mankind."

Professor Archie J. Bahm says, "I look with considerable appreciation upon Jaina Logic as having long distinguished principles which only now are being rediscovered in the West. In stressing, as they should, the significance of Ahiṁsā as basic to their doctrine, Jainists may be overlooking the importance of their logical contributions to human thought as means to greater peace." Dr. Shri Krishna Saxena observes, "The Jain doctrine of Anekāntavāda is a unique contribution...as in the realm of conduct, it preaches love and respect for all living beings, in the realm of thought, it affirms only relative and conditional validity to all propositions...Its attitude towards other forms of religion is that of perfect non-criticism."

"This intellectual attitude of impartiality", says Professor P. B. Adhikari, "without which no scientific or philosophical researches can be successful, is what Syādavāda stands for. Even the learned Śaṅkarācārya is not free from the charge of injustice that he has done to the doctrine. Syādavāda emphasises the fact that no single view of the universe or any part of it would be complete. There will always remain the possibilities of viewing it from other standpoints." And, in the words of Dr. Kalidas Nag, "By this great contribution of Jainism to world thought, the Jaina logicians and philosophers showed the application of coexistence in Philosophy......The diverse approaches to Truth are not conflicting but complimentary ; and once this basic truth is fully understood, we may hope to witness the Dawn of a new Conscience and a new Religion of Man".

So, as Prof. A. B. Dhruva puts it, "Syādvāda is not a doctrine of speculative interest, one intended to solve a more ontological problem, but has a bearing upon man's psychological and spiritual life." Similar is the view of Dr. Harisatya Bhattacharya who says, "The Syādvāda is a theory presenting things as they really are ; it is not a set of formal propositions, divorced from and unconnected with matters of experience." According to the late Prof. Hiralal Jain, "Jainism has attempted a 'rap-

proachment' between the seemingly warring systems by a breadth of vision which goes under the name of Syādvāda or Anekānta. Thus, what is irreconcilable opposition in the eyes of others is to a Jaina not only a mere difference of point of view but a necessary stage in understanding a thing in all its aspects. Every difference in religious and philosophical ideas—in fact, in all opinions and beliefs may, in this light, be understood to furnish not a cause for quarrel, but a welcome step towards the knowledge of the real truth. It is from this point of view of its synthetic outlook that the Jaina system has been claimed by its own logicians as a synthesis of the so called false beliefs."

In fact, if viewed in the historical context, this philosophy of the Jainas has been the greatest fosterer of mutual toleration, and Dr. B. A. Saletore is perfectly right when he says, "The principle of Ahiṁsā was partly responsible for the greatest contribution of the Jainas to Hindu culture—that relating to toleration. Whatever may be said concerning the rigidity with which they maintained their religious tenets and the tenacity and skill with which they met and defeated their opponents in religious disputations, yet it cannot be denied that the Jainas fostered the principle of toleration more sincerely and at the same time more successfully than any other community in India". A. B. Lathe calls it 'the essence of Jaina philosophy', Prof. A. Cakravearty' the most rational view, and S. C. Diwākar 'the harbinger of harmony'. Lastly, in the words of Dr. A. N. Upadhye, "It has supplied the philosopher with catholicity of thought, convincing him that Truth is not anybody's monopoly with tariff walls of denominational religion, while furnishing the religious aspirant with the virtue of intellectual toleration which is a part of that Ahiṁsā which is one of the fundamental tenets of Jainism."

To conclude, the Anekānta philosophy of the Jainas, with its two veritable and strong wings, the Nayavāda and the Syādvāda (based on the Sapta-bhaṅga logic), is thoroughly consistent with Jaina ontology and the Jaina theory of knowledge. It is with the help of this powerful instrument in their hands that the Jaina philosophers have steered clear of nihilism on the one hand and absolute monism on the other, as well as of shallow realism of the materialist and the ludicrous stand of the idealists. It fosters a rational outlook and an appropriate attitude of

looking at things, conditions and relations, gives a breadth of vision, and helps a right and proper evaluation of ultimate realities. And, it infuses in those who believe in and practise this philosophy, a healthy spirit of sympathetic understanding, reconciliation, tolerance, co-operation and co-existence, in the everyday conduct of their life and in their relations with their fellow beings.

CHAPTER VI

THE PATH

The term 'path' implies destination. If there is a path, there must be some definite and specific destination which the path is intended to lead to; and if there is a goal, there must be ways and means to reach and achieve that goal. According to Jainism, the term Dharma, in its dual implication, means both the destination as well as the path.

As we have seen earlier, 'dharma' originally means the 'nature of substance', hence the nature of the soul, and the aim is to reveal and realise that real and permanent nature of the soul. For this, it is necessary not only to have a knowledge of the nature of the pure soul, but also to comprehend fully how it behaves when it is impure and imperfect, and why. The answers to these questions have already been given in the preceding ontological and epistemological discussions.

The 'dharma', or real and eternal nature of the pure soul, is perfect and unalloyed bliss, that state of everlasting beatitude which is accompanied by omniscience and omnipotence, and becomes manifest in its liberated state, the Mokṣa. This liberation and salvation of the soul, which is its spiritual 'dharma', is the avowed goal and destination of a religious aspirant in Jainism.

Identifying the effect with the cause, the ways and means that enable one to reach and attain that goal also constitute the 'dharma'. In its other derivative but more or less connected meanings, 'dharma' is that which places a being in the state of highest happiness by freeing it from the misery of mundane existence, that which sustains the being or the soul, and that which can be adopted, followed and practised. Thus, for practical purposes, the terms 'dharma' and 'path' are synonymous.

implying one and the same thing. In other words, practical 'dharma' is the path that leads to salvation and liberation of the soul.

The Three Jewels

This Path connotes the cultivation, development and happy blending of *Ratnatraya*, the trio of spiritual jewels—*samyagdarśana* (Right Faith), *samyagjñāna* (Right Knowledge), and *samyak-cāritra* (Right Conduct). Most of the other major religious systems have their own concepts of Trinity: Brahma, the Creator, Viṣṇu, the Preserver, and Maheśa, the Destroyer in Purāṇic Brahmanisim (the so-called Hinduism); the Buddha, the order, and the Law in Buddhism; the Father, the Son, and the Holy Ghost in Christianity; God, the Prāphet, and the Qurṇa in Islam; and so on. But, the members of these various Trinities are generally corporeal, whereas those of the Jaina Trinity are abstract spiritual qualities, representing the 'dharma' or nature of the soul, and the end as well as the means to attain that end. The conception nearest to the Jaina Trinity is that of Bhakti-yoga, Jñāna-Yoga and Karma-Yoga of the Brahmanical philosophical systems, the Bhāgavata, Vedānta, and Mīmāṁsā, respectively. But, whereas each of these systems advocates its own path as the only one and true path of salvation, Jainism holds that all the Three (Right Faith, Right knowledge and Right Conduct) must co-exist in a person if he is to make any progress on the Path to Liberation. If any one of the three elements is wanting, the other two, though each valuable in itself, would be useless. In order to illustrate the idea, the analogy of a person suffering from a malady is used: he must have faith in the efficacy of the medicine administered to him, he must have proper knowledge of its use, and he must actually take the medicine prescribed—it is only then that the cure can be effected. Similarly, the universal malady of worldly misery, which every mundane soul is suffering from, can be cured by this triple panacea of Right Faith, Right Knowledge and Right Conduct.

The most important of this trio is the Right Faith or Right Belief. In its absence, no knowledge, however much, wide and varied, or objectively correct, can be called Right Knowledge, and no conduct, however, noble and moral, can be described

as Right Conduct. In the presence of Right Belief, however, whatever knowledge there is becomes Right Knowledge, and whatever conduct there is becomes Right Conduct. Again, since no living being is without knowledge of some sort, as soon as he acquires Right Faith he comes to possess Right Knowledge as well though it may be very little in quantity. In fact, the requisite type of comprehension or knowledge precedes and is generally the basis of Right Faith, but it acquires the name Right Knowledge only after the birth of Right Faith, not otherwise. The emergence of the first two of the trio in a person's soul is thus simultaneous, but it is not necessary that he must have the third also. There may be many who possess or happen to possess Right Faith and Right Knowledge, but no Right Conduct, and so long as they do not acquire and develop it, they cannot make any headway on the Path to Liberation.

To a mystically minded yogin, who looks at things from the 'Pure' point of view, *Ratnatraya* means the realisation and comprehension of and the abiding concentration in his spiritual Self, viewed and meditated upon in its pure and perfect state. His entire emphasis is on the transcendental experience of the Self, by the Self, through concentrated spiritual meditation. This is what may be described as the mystical idealism of the Jaina yogins.

Right Faith

From the practical point of view, however, *Samyagdarśana* denotes right, proper, adequate, firm and unflinching conviction, belief and faith in the nature of the Reality, or, which means the same thing, in what the seven Essentials (*Tattvas*) the soul, the non-soul or matter particularly in the form of Karma, the influx, the bondage, the stoppage of the influx, partial dissociation of Karma, and total liberation—indicate, imply and denote. For obtaining correct knowledge of these *Tattvas* or the Reality, one has to rely and put faith in the true scriptures (*Āgama*), and consequently in the authentic and authoritative source of the *Āgama*, that is, the *Āpta* (*Arhanta*, *Kevalin*, *Jina* or *Tīrthaṅkara*) who is the true Diety and is characterised by complete absence of all physical, mental and spiritual flaws, defects and shortcomings, by omniscience, and by non-volitional propagation of the Truth for the good of all and sundry. The true ascetic

gurus-who strictly adhere to, follow and practise the teachings of the Jina and preach them by example and precept, as well as the Path or Dharma, are also objects of Right Faith.

Samyagdarśana may orginate in an individual in the natural course, or as a result of some shock or extraordinary experience, or the study of the scriptures. Any of these and the like causes may lead to or help in the realisation of the Reality, the Truth. In early stages it may be merely a glimpse of the Truth, but it is a real and definite glimpse which cements the person's faith. It is a faith, but by no means a blind faith. The Jina never asked anybody to take his word for granted, or to believe in him and his teachings blindly. The Jina's everpresent, exhortation is "Rise ! Awake ! Know thyself ! See the Truth ! Comprehend the Reality ! Extricate yourself, O man, from the darkness of ignorance and delusion ! You are the master of your own destiny !"

Jainism advocates that one should first try to know, comprehend and grasp the nature of the Reality, of one's own Self, of the religious goal and the Path leading to that goal, analyse it, examine it, test it and verify it, and then, if satisfied, be convinced of its truth and efficacy. Such a conviction should form the foundation of his or her faith and belief, which would then be worthy of the epithet 'Right'. It depends upon each individual what and how much information, instruction, knowledge or insight he or she needs to have Right Faith. There may be some who are lucky enough to acquire this gift accidentally and intuitively, but it happens to one in a million, and once in a while. The royal road, therefore, is to know, think, be convinced and cultivate the practical aspects of *Samyagdarśana*.

It is no mean an acquisition. It is the first condition, the first essential qualification, for the seeker of Truth, the religious aspirant, who intends to launch upon the Path of Salvation. His attitude towards life, his outlook of the world and worldly things, the basis of his relations with others, his conceptions and assessment of values, all are changed. He becomes an entirely transformed being.

This miraculous transformation is evidenced in the person's attitude and behaviour by such tendencies as mildness, a sort of detachment from the world, aversion from the pleasures of the

flesh, compassion and love for others, faith in the existence and nature of the soul and its salvation, devotion to the adorable ideals, fellow-feeling, and criticism or censure of one's own actions. These tendencies become automatically manifest in a person gifted with *Samyagdarśana*, and are, as it were, its differentiae. Then, this spiritual jewel is described as possessing eitht *angas* (limbs): absence of doubt, absence of desire (in doing one's duty), absence of disgust (at sight of misery, disease and the like), absence of faith in false values and ideals, non-publicity of one's own merits and other people's shortcomings or defaults, helping others to keep on the right path or the straightening of the faltering, deep affection for the righteous, and the glorification of the creed especially by one's own righteous example. The opposite of these eight essential characteristics are the eight flaws or defects (doubt, desire, disgust, etc.) of Right Faith, which are to be avoided. He also keeps himself free of the eight kinds of arrogance, haughtiness, pride or vanity, pertaining to his lineage, connections, physical strength, physical beauty and accomplishments, wealth, position or status, wisdom or knowledge, and righteousness or piety. He does not indulge in superstitions, popular or religious, that is, those relating to deity, popular beliefs, and false faiths. And he regards false gods, false gurus and false faiths, as well as the followers of these three, as not being the abodes of true 'dharma'. Besides, he is immune to the fears of life, death, the hereafter, calamities, natural or supernatural, and the like.

Right Knowledge

Samyagjñāna or Right Knowledge is the true, correct, proper and relevant knowledge of the Reality, the *Tattvas*, the Path and connected things like the nature of god or godhood. It represents the teaching of the Jinas or Tīrthaṅkaras, and is contained in the Jaina *Āgama* (canon or scriptures). The *Āgama* was originally classified into twelve major divisions *(Aṅgas)*, of which the last contained five subdivisions, the fourteen *Pūrvas* forming the most important of these subdivisions. There were also a number of miscellanea, outside the regular canon. After the Nirvāṇa of the last Tīrthaṅkara, Mahāvīra, this body of canonical knowledge continued to be handed down, for several centuries, by word of mouth, through a succession of eminent

teachers, before the more important portions of the surviving canon began to be redacted, from fear lest the original scriptures should suffer from total loss or corruption. Many important treatises, drawn upon the original knowledge, were also written by pre-eminent teachers. Voluminous exegetical works, elaborations of important topics, and works on many other connected subjects, followed. This vast and varied literature constitutes the Jaina religious lore, and is, for the purposes of the present context, the source and repository of Right Knowledge ; but it is objective knowledge. One has to imbibe as much of it as is required for his own purposes, and make it subjective. Then and then above the knowledge becomes *Samyagjñāna*, of course, to the accopaniment of *Samyagdarśana*. If there is no *Samyagdarśana*, however deep, detailed and correct knowledge of even the *Āgama* and the information contained therein one may come to possess, it cannot be called *Samyagjñāna* or Right Knowledge. One has to comprehend and realise the Truth and make it part of his own being. Again, it differs from individual to individual what and how much knowledge is sufficient to convince a person of the Truth and to help him gain *Samyagdarśana*. A very little but correct comprehension of the fundamentals may suffice in the case of one person, and even a very deep, detailed and prolonged study may lead another nowhere. There is no doubt that the more and the deeper you study, the better, in general, are the chances of your grasping and realising the Truth. Moreover, even after the emergence of *Samyagdarśana*, constant and deeper studies, as well as meditating upon the subjects studied, help in sharpening the grasp, in stabilising *Samyagdarśana*, and in the spiritual evolution of the person concerned, generally.

Right Knowledge, to deserve its name, must be free from three main defects—doubt, perversity, and indefiniteness, and it must be capable of revealing the complete and precise nature of things, just as it is. It is the valid knowledge. This, the second of the trio of Spiritual Jewels, is as essential and unavoidable in the Path of Salvation as any of the other two. But as we have said before, *Jñāna* alone is not enough, it must accompany the other two to serve the purpose.

Right Conduct

Proper, correct, appropriate and truly natural conduct of the soul, which is conducive to its salvation, is known as *Samyak-cāritra* or Right Conduct. A right believer, who has rightly comprehended and realised the true nature of the soul and the things connected therewith, when he intends to liberate himself from the karmic bondage, adopts and practises Right Conduct. His main object in doing so is to free himself from attachment (*rāga*) and aversion (*dveṣa*), that is, from all the impure activities of thought, word and deed, and attain *vītarāgatā*, the state of perfect equanimity. Thus, it is only when one is equipped with Right Faith and Right Knowledge, that he becomes qualified to acquire Right Conduct. Without the emergence of the first two, Right Conduct cannot materialise, and so long as it does not materialise the journey is not begun; the soul remains static in the fourth *guṇasthāna* (stage of spiritual evolution). Two persons, one blind and the other a cripple, are caught in a jungle fire. The blind can run, but cannot see the way and the cripple can see the way, but cannot run to safety. The blind one is likened to a person who follows conduct without faith and knowledge, and the cripple to one who has faith and knowledge but no conduct. Thus all the three qualities are unavoidably essential in the path of salvation; the three together constitute the Path.

The journey starts with full equipment with the beginnings of Right Conduct, and, passing through several stages, steadily progresses onward with the gradual evolution of Right Conduct till it culminates in its fullest and perfectest form in the state of the very godhood. The distinction between the trio also ends there—the three merge into one another, becoming one.

For practical purposes, Right Conduct comprises the ethical code and the rules and disciplines which an aspirant is required to pursue, and is of two categories accordingly as it is applicable to the ascetics or the laity, the two classes of aspirants in Jainism.

The ascetics, whether male or female, are those fully dedicated souls who have renounced worldly life and pleasures, adopted a life of renunciation and asceticism, and devote themselves to the pursuit of *Mokṣa* or liberation, by attending primarily

to their own spiritual well-being, and secondarily to the moral welfare of the society in general. Common men and women, living their hum-drum mundane existence, represent the laity.

Code For The Laity

Lay aspirants, the householders of both the sexes, take the world as it is and try to live their life with as much piety as each individual possibly can, depending on his or her aptitude, background, circumstances and environments. They instinctively pursue and are, for the best part, devoted to activities relating to the production, distribution and consumption of material goods. These economic activities involve labour, mental and physical, and produce wealth and the wherewithals so that one may enjoy the fruits of his labour, satisfy his basic needs, taste comforts and luxuries and indulge in sensual or aesthetic pleasures. For these producing (*Artha*) and enjoying (*kāma*) activities (*puruṣārthas*) people need no religious or spiritual inspiration or guidance. Jainism does not deny, nor is opposed to this *joie de vivre*. It, however, advises that a third activity, the *dharma-puruṣārtha*, may also be added to act as a guiding factor in regulating the other two classes of activities. One must produce, earn and acquire wealth by putting in as much hard work, skill and foresight as he is capable of, but only by lawful means. He may certainly enjoy the fruits of his labour, but he should do so, again, only in a lawful way.

Lay Seekers

Thus, in order that people may pursue those mundane activities lawfully, without hurting others physically or mentally, become good citizens and ideal members of society, live a life of piety and charity, and get apprenticeship training for a career of spiritual development, with liberation from *saṁsāra* (the round of births and deaths) as the ultimate goal, a graded course of conduct and behaviour has been prescribed. These lay aspirants are called *śrāvakas* (women, *śrāvikās*), because their religion primarily consists in listening to the beneficial advice incorporated in the scriptures, or preached by the gurus, as and when they (the laity) can spare time for it, and in trying to act up to that advice as best as they can, that is, as much as their inclination and circumstances permit.

Ordinarily, a person born of Jaina parents or in a Jaina family, passes by the name Jain, by virtue of the accident of birth. He or she habitually and customarily follows the practice prevailing in the family, such as, adoration of the Jina, usually by going to the temple, obeisance to the gurus (male and female Jaina ascetics), veneration of the scriptures, abstinence from eating meat, drinking spirituous liquors and taking food after sunset, drinking filtered water, and so on. He may be doing these things generally, without giving a thought as to why he is doing so. If, however, after acquiring a preliminary knowledge of the fundamentals of the religion, one is convinced of their truth and efficacy, he is a Jain by conviction, be he the one originally by birth or by adoption.

In fact, a person does not become a true Jain unless and until he acquires the requisite minimum comprehension of the essential nature of soul and non-soul together with their mutual relationships, and develops a firm faith, based on his own transcendental experience of the Reality, which equips him with a correct attitude and proper perspective. This *Samyagdarśana* is, however, an abstract quality, not easily discernible even by the subject himself. It is only generally presumed and taken for granted, and the seeker tries to cultivate the qualities, detailed earlier, which are supposed to be the outward manifestations and indications of that spiritual experience.

Kinds of Lay Seekers

Thus a lay follower may be a Jain by birth, adoption or bias, that is, *pākṣika*; he may be a Jain by conviction, that is, *naiṣṭhika*, or he may be a *samyagdṛṣṭi* (Right Believer), because he has acquired *samyagdarśana*, if not real, at least practical. The last-mentioned one, when he takes the vows of a *śrāvaka*, is called a *vratī*. According to another classification, *bhadraka*, *samyagdṛṣṭi*, *vratī*, and *pratimādhara* are the four types of lay seekers. One may not be wearing the label 'Jain', and yet be a Jain in spirit, a veritable lay seeker.

Eight Cardinal Qualities

The eight primary or cardinal qualities of a lay follower are : abstinence from taking meat, including fish, eggs and other animal products except milk and milk products ; abstinence

from drinking wine and other spiritual liquors ; refraining from eating honey squeezed out of live honeycombs ; and avoidance of indiscriminate and unchecked indulgence in the five sinful practices—injury to other living beings, falsehood, theft including robbery, cheating and misappropriation, unlawful sexual relations, and acquisition of material possessions. Sometimes, abstinence from indulgence in gambling, prostitution, adultery and sport (hunting animals and birds), and from eating the fruit of certain trees like the banyan, pipal and fig, the five *udumbaras*, are also included among the eight cardinal qualities.

Accessory Rules

In the first instance, a number of rules, known as *bhadraka* (gentlemanly) or *mārgānusārī* (accessory to the Path), are advocated for the guidance of a novice lay follower in his day by day practical conduct and behaviour. They are, in number, seventeen, twenty-one, or thirty-five, according to different authorities, but many of the qualities advocated are common. These rules are : to earn one's living lawfully ; to pursue one's economic, enjoying and religious activities without conflict ; to keep one's expenditure within the limits of his income ; to avoid misuse of money ; to undertake a task according to one's capacity ; to specialise atleast in some one branch of learning, art or industry ; to take proper and wholesome food ; to observe cleanliness of person and environment ; to live in a proper and suitable house ; to avoid residing in a habitation or locality which is not peaceful and congenial to one's own way of living ; to spouse a suitable person ; due respect and care of one's parents ; due care, protection and maintenance of wife, children and other dependents ; to have love for one's country and to uphold national character, ideologies and culture ; to avoid doing things contrary to the customs of one's country, social group or family ; to adopt fashions of the place and times one lives in, that is, adaptability ; to follow the lead given by old and experienced persons ; to respect the wise and the pious ; to have love for the good ; to avail opportunity of listening to religious discourse ; fear of sin, i.e., to fear from committing sinful acts ; to cultivate a sense of duty and responsibility ; to be ready to serve fellow human beings ; to develop manners, decent behaviour and proper conduct ; to avoid talking ill of

others ; to refrain from wickedness ; to avoid being cruel ; to be amiable and sweet in speech ; to be amicable ; to be impartial ; to be tolerant ; to have a yielding disposition, as opposed to obstinacy or stubbornness ; hospitality ; charitability ; generosity of heart ; gentility ; popularity, i.e., to try to win the love and esteem of others ; to be kind and compassionate ; gratefulness ; prudence ; modesty ; humility ; to avoid being vain, proud, conceited, arrogant or haughty ; honesty and truthfulness ; to avoid hatred ; to refrain from being jealous ; to try not to give way to anger, greed, or abnormal sexual passion ; to try to practise sense-control ; to save oneself from being deluded ; and to have a comprehension of one's ultimate goal.

These wholesome qualities and general rules of personal and social conduct and behaviour are intended to give a person a distinct character and make him or her a good, healthy and law-abiding citizen, a human individual, a lovable fellow being, in short, a true gentleman or gentlewoman. Moreover, the cultivation of these qualities paves the path of spiritual progress. The regular ethical code and rules of discipline prescribed for a lay seeker have their utility and significance only after the ground is prepared in the manner stated above. The preliminary or accessory qualities constitute the necessary equipment for a person before he is ready to pursue the higher religious life in a methodical way.

Twelve Vows

The Right Conduct of lay follower begins, in a way, by the adoption of the Eight cardinal qualities (*aṣṭamūla-guṇa*) and a conscious effort to cultivate the fifty or so accessory qualities, mentioned above. He also gives up indulging in the seven evil pursuits (*sapta-vyasana*), namely eating meat, drinking wine, gambling, thieving, adultery or fornication, prostitution, and sport or hunt. But, one's actual and regular initiation into the Path is marked by his or her specifically taking the vow to observe the twelve *vratas*, which comprise the five *aṇuvratas*, three *guṇavratas* and the four *śikṣāvratas*.

The five *aṇuvratas*, so called because they are only lessor, partial, limited and qualified vows, and not absolute vows as in the case of ascetics, are *ahiṁsā*, *satya*, *acaurya*, *śīla* and *parigraha-*

-pariṇāma.

The first vow demands that one must not intentionally injure the feelings or the life forces of any other living being, either by thought, word or deed, himself, through an agent, or even by approving of such an act committed by somebody else. Intention in this case implies ulterior or selfish motive, sheer pleasure, wantonness, and even avoidable negligence. The aspirant thus vows abstinence from intentional injury to or killing of life for food, sport, pleasure or some other selfish purpose. He can and should, however, use force, if necessary, in the defence of his country, society, religious institutions, family, life and property, which is protective or defensive violence (*hiṁsā*). His agricultural, industrial, occupational and diverse living activities do also involve injury to life, but it should be limited to the minimum possible, through carefulness, clearliness and due precaution. A lay aspirant, who has vowed to observe *ahiṁsā-aṇuvrata*, therefore, absolutely abstains only from committing intentional *hiṁsā*, and not the other types which are unavoidable, and sometimes necessary, in the lay state in which he or she is.

The second vow, *satya-aṇuvrata*, demands that one must abstain from telling lies and taking recourse to falsehood in speech or actions, to using harsh, cruel, shocking or abusive language, to ridicule, backbiting and flattery, and even to such truth as may harm others or injure their feelings. The third vow, *acaurya-aṇuvrata*, is to abstain from thieving, stealing, robbing, looting, or misappropriating others' property, and includes abstinence from cheating and using dishonest or illegal means in acquiring any worldly thing. The fourth vow, *śīla aṇuvrata*, is to abstain from having sexual relations with anybody but one's own lawfully wedded spouse. And, the fifth, *parigraha-parimāṇa-aṇuvrata*, requires the imposition of a limit on one's needs, acquisitions and possessions, and implies the use of the surplus for the common good.

The lay aspirant is also warded to guard himself against committing certain infringements and transgressions connected with these 'lesser vows', such as, tying up living beings or keeping them in bondage, mutilating them, beating them, overloading them and starving them, in the case of the first vow ; preaching falsehood, divulging other people's secret, forgery, misappro-

priation, and disclosure of a man and wife's secret talk; in the case of the second vow; adulteration, abetment of theft, receiving stolen property, violation of government laws, and use of false weights and measures, in the case of the third vow; avoidable match-making, intercourse with an unchaste married person, prostitution, unnatural offence or sex perversion and inordinate sex desire, in the case of the fourth vow; and to exceed the limits set by oneself with regard to landed property, movable effects and riches, servants, pet animals, and other worldly goods, in the case of the fifth vow.

The three *guṇa-vratas*, so-called because they are intended to enhance the effect and value of the *aṇuvratas* manifold, are *digvrata*, *deśavrata* and *anartha-daṇḍa-vrata*. The first is a life-long vow to limit one's worldly activities to fixed points in the different spatial directions. The second is a vow to limit such activities for a fixed period only. And, the third vow is not to commit unnecessary or purposeless moral offence, such as, talking ill of others, preaching evil, doing inconsiderate and useless things, manufacturing or supplying instruments of destruction, and reading or listening to bad literature.

The four *śikṣā vratas*, so-called because they are intended to prepare the aspirant gradually for the discipline of ascetic life, are *sāmāyika*, *proṣadhopavāsa*, *bhogopabhoga-parimāṇa* and *atithi-saṁvibhāga*. The first of these is vowing to devote some fixed time every day, once, twice or thrice, preferably thrice, at sunrise, about noon and at sunset, to the contemplation of the self and attainment of equanimity. The second is the vow to keep total fast on the eighth and the fourteenth day of each fortnight of the month. By the third vow the aspirant puts a limit daily on his or her enjoyment of consumable and non-consumable things for that day. And, the fourth is the vow to take one's food only after entertaining with a portion some ascetic, recluse, a pious or a need person, who happens to come uninvited; he sits to dinner only after he has waited long enough for an unexpected guest with whom he could share his food.

Six Daily Duties

The six daily duties of a Jaina householder are: adoration and worship of the deity (Deva or Jina), veneration of

and attendance on the gurus; study of good books, particularly the scriptures; practice of self-discipline and sense-control; meditation, observance of fasts and curbing desires; and charity. This daily charity usually consists in providing food to holy persons and to the indigent, medicine and medical aid to the ailing, education and educational facilites for those who are in need of them, and a sense of security and fearlessness to those under duress or who are being wrongfully oppressed, persecuted, exploited or tyrannised. This four-fold charity or philanthropy, which covers almost all shades of it, is the most important of the positive aspects of the Jaina way of life, and, in substance, comprises selfless service of humanity, as a pious duty done out of love for all and unstinted compassion for those in want or distress, the Jaina motto being: 'Piety has its roots in active compassion'.

Bhāvanās

Another significant aspect of the Jaina way of life is the great emphasis it lays on what you think and how you think, that is, on a person's *bhāvanās* or yearning thoughts, aspirations and reflections. He is advised, when he can spare time, to reflect upon the nature and impermanance of life, the inevitability of death, composition of the physical body, man's loneliness and solitariness, the all-pervading pain and misery of worldly existence, the deluded state, how to be free from delusion, the virtue of self-introspection, the efficacy of discipline and penance for freeing oneself from the bondage of the karma, the nature of the universe, the value of true and right knowledge, and the bountifulness of the 'dharma'. These twelve *bhāvanās* or *anuprekṣās* and such other reflections, help one to keep straight on the Path. A favourite recitation of the Jainas, on rising early in the morning and before going to bed at night, is the *Bhāvanā-dvātrinśikā*, also known as the *Sāmāyika-pāṭha*, which opens with the memorable verse: "O, Lord May my Self be such that it may have love for all living beings, joy in the meritorious, unstinted sympathy and compassion for the distressed, and tolerance towards the perversely inclined." There are many other pieces which one may profitably recite and contemplate when he gets time. "Our life is what our thoughts make it," says Marcus Aurelius, and "A man is

what he thinks about all day along," says Emerson. So, the need is to improve one's thinking, and thinking with an end in view.

Eleven Stages (Pratimās)

When a householder feels confidant that he can undertake the preparation for the higher spiritual life of the ascetic, he resolves to initiate himself into the eleven stages (*pratimās*) which mark the development of the Right Conduct of a lay aspirant. He goes on, step by step, from one stage to the other, making gradual progress on the Path. He does not, however, give up observance of the rules, prescribed for the preceding stage or stages, whilst advancing on to the succeeding ones.

In the *darśana-pratimā*, which is the first of these eleven stages, the aspirant scrupulously observes all the practical aspects of *Samyag-darśana* (Right-Belief), including the adherence to its eight limbs (*aṣṭāṅga*) and avoidance of its twenty-five defects or blemishes, the observance of the eight cardinal qualities (*aṣṭa-mūla-guṇa*) and abstinence from the seven evil pursuits or sinful indulgences (*sapta-vyasana*), described earlier.

The second is the *vrata-pratimā*, in which stage he undertakes to observe all the twelve vows without any transgressions or infringements.

The third is the *sāmāyika-pratimā*, in which he practises, regularly three times a day (morning, midday and evening), for at least about three quarters of an hour each time, contemplation and meditation of spiritual values.

In the *proṣadhopavāsa-pratimā* he regularly keeps a forty-eight hours faultless fast on the eighth and fourteenth days of each fortnight, devoting the time thus spared to religious and pious work.

In the fifth, *sacitta-tyāga*, stage he gives up for ever using animate or unboiled water and eating fresh, raw or uncooked fruits and vegetables.

In the sixth stage (*rātri-bhukta-tyāga*) he gives up for ever eating and drinking anything after sunset, as also providing food and drink to anybody else during the night.

In the seventh or *brahmacarya-pratimā* the person gives up sexual gratification even with own wife or husband, and leads a

life of continence.

The eighth is the *ārambha-tyāga* stage when the aspirant renounces all economic activities, earning money, or following any profession or vocation; he devotes all his time in taking care of his spiritual welfare and serving humanity.

In the ninth *pratimā* (*parigraha-tyāga*) the seeker distributes all his movable and immovable property among his heirs, or gives it away in charity, keeping for himself a few clothes, a few utensils and other bare necessaries.

The person in the tenth stage (*anumati-tyāga*) refrains from offering or giving advice in worldly matters. He would not even express his agreement or disagreement, approval or disproval in such matters. He is for all purposes an anchorite or recluse, only that he is still living in the home with other members of his family.

In the eleventh stage, the *uddiṣṭa-tyāga-pratimā*, he leaves even the home, renounces every worldly thing and connection, and becomes a wandering monk. He does not accept food specifically prepared for him, but accepts only such food as is offered to him with due respect by a householder who happens to invite him while the latter is on his begging tour. This *pratimā* has two sub-stages. The first is that of the *kṣullaka* who wears a loin-cloth and keeps a plain cotton scarf to cover the upper part of the body; he dines sitting out of a platter or dish. The second sub-stage is that of the *aillaka* who gives up wearing the scarf also and keeps only the loin-cloth. He takes food standing out of his own hands. A *kṣullaka* or an *aillaka* also carries a jug of water for personal cleanliness, a brush of peacock-feathers for harmlessly removing insects, etc., and dusting the ground where he sits or lies down, and a few holy books for study and perusal. Both are wandering recluses. The *aillaka's* is the last stage of the householder or *śrāvaka* and the first stage of the regular ascetic. It is, in fact, a qualified and thorough apprenticeship for leading the life of perfect asceticism. Here ends the Path of the househoder or lay aspirant and begins that of the wholly dedicated seeker, the *muni*, *śramaṇa*, or *nirgrantha*.

Rules of Asceticism

When an *aillaka*, who is in the last of the eleven stages of

gradual renunciatory development of the Right Conduct prescribed for the lay aspirant, and is virtually a recluse, feels confident that he has had the requisite discipline, sufficient sense-control and self-control, and necessary detachment from the world and worldly things, he takes the next step. In order to reinforce the spirit of detachment he repeatedly ponders over and contemplates the twelve renunciation-bearning reflections (*bhāvanās* or *anuprekṣās*), such as the transitoriness of worldly things and stages, the inevitability of death, the loneliness of the being, the obvious misery of mundane existence, the separate entity of the soul as distinct from non-soul, and so on Then, fully equipped and prepared as he finds himself, he requests an *ācārya* (master ascetic) to initiate him into the order.

On his initiation, he vows to observe for life and absolutely, without any reservation or qualification, the *mahāvratas* (five great vows)—*ahiṁsā*, *satya* (truthfulness), *asteya* (taking nothing belonging to others, for own use, without permission of the owner), *brahmacarya* (chastity), and *aparigraha* (possessionlessness). He also observes the five precautionary rules or cares (*samitis*), viz., taking due and proper care in walking or moving about, in speaking, in eating and drinking, in lifting, removing and putting down things, books, etc., and in attending calls of nature. The intention is to avoid hurting life, big and small, and injuring the feelings of others, so as to make the observance of the five vows perfect. Then, he practises the three controls or restraints (*guptis*) of mind, speech and body, keeping silent and immobile for a length of time. This is the thirteen-fold practical code of Right Conduct of an ascetic.

There are six essential duties (*āvaśyaka*) enjoined on an ascetic, the first of which is *pratikramaṇa* which consists in retrospection, introspection, confession and repentence, and usually means the statement of the sins, transgressions or deviations committed by the ascetic in the performance of his daily routine, and making penance for them. The second duty, *pratyākhyāna*, implies a determination to renounce or avoid thinking, speaking or doing all that is inconsistent with his saintly status and code of conduct. The third is *stuti* which means adoration, recitation and contemplation of the divine attributes and godly characteristics which became manifest in the persons

of the twenty-four Tirthankaras or Jinas. The fourth duty, *vandanā*, is paying prostrating obeisance to the Arhantas, the Siddhas, and the worshipful ascetic gurus. Both *stuti* and *vandanā* are aspects of devotion towards the ideal ones, practised out of one's own humility and greatefulness, with the object of keeping the mind free from impure or unbecoming thoughts. *Sāmāyika* is the fifth duty which the ascetic performs at least thrice daily, in some undisturbed secluded spot, calmly and happily, withdrawing wandering thoughts and concentrating them in the meditation upon one's own soul, its attributes and modes, so as to accomplish a state of equanimity. The last is *kāyotsarga*, that is, practising complete bodily abandonment for some time daily, whereby he tries to relinquish all sense of attachement to the body and the things connected with it.

He cultivates and observes the ten Noble Virtues, the ten differential of the Dharma, namely, forgiveness, humility, uprightness or straightliness, truthfulness, greedlessness, self-control, mortification of flesh, renunciation, detachment, and continence. The householder also adores these virtues and tries to cultivate them as much as possible, but the ascetic becomes simply imbued with them ; he cannot but make them part of his being.

The twenty-eight basic and primary properties (*mūlaguṇa*) of a Jaina ascetic comprise the five great vows (*mahāvrata*), the five 'cares' (*samiti*), the six essential duties (*āvaśyaka*), the five-fold abjuration (of indulgence in the pursuits of the five senses), nudity, abstinence from taking bath, and from brushing the teeth, sleeping on bare ground, on a slab of stone, plank of wood or dry grass, periodically pulling the hair of the head and face with own hands, taking food whilst standing out of one's own hands, and taking meals only once a day, about midday.

These twenty-eight rules constitute the ideal code, which is more or less rigidly conformed to by the male ascetics of the Digambara sect. No female ascetic goes naked, but keeps herself covered from head to foot, except the face. The monks of the Bhaṭṭāraka-pantha and Tāranapantha subsects of the Digambara division also do not observe nudity, nor do those of the Śvetāmbara sect including the Sthānakavāsī and Terāpanthī subsects. The last three allow an ascetic, male or

female, to keep two to five or six long pieces of plan, unsewn, white cloth for covering the lower and upper parts of the body. They also keep a few wooden utensils or begging bowls, in which they bring food and water from the homes of the householders, and take their meals at the place where they are staying. They also keep a long cotton-cum-woolen brush to dust the ground where they sit or lie down, in stead of the peacock-feather brush of the Digambara ascetics. The Sthânakavasī and Terāpanthī monks and nuns also wear a small rectangular piece of cloth (*mukha-paṭṭī*) over the mouth. Barring these and such other minor differences in practice, the discipline and rules of conduct of all the Jaina ascetics are, in the main, same or almost similar. All the Jaina ascetics go barefoot, and use no vehicles. They do not stay in a place for more than a few days, except during the four months of the rainy season (*cāturmāsa* or *varṣāvāsa*).

The Jain ascetics endure patiently, calmly and stoically the twenty-two types of afflictions and inflictions, natural, supernatural, man-made or animal made, such as those relating to hunger, thirst, cold, heat, insect-bite, nudity, ennui, sex, moving about, sitting, place of sleep, abuse or insult, assault, begging, non-obtainment, disease, prickles, dirt or filth, respect or honour, vanity of learning or intelligence, paucity of knowledge, and slackness in faith.

And, the ascetic practises two-fold austerity (*tapa*), external and internal, objective and subjective, each of which is of six kinds. The incidence of the former is in the body and that of the latter is in the mind and the spirit. In fact, *tapa* means principally the eradication of desire, and since that of bodily desires consists chiefly in the mortification of the flesh and disciplining of the body, it is generally noticeable and is, therefore, called the *bāhya-tapa* (external austerity). The discipline of the mind and spirit and efforts to achieve perfect equanimity and a continued stay in spiritual realisation, is, on the other hand, an internal or subjective thing, hence called the *antaraṅga-tapa* (internal discipline) ; it is seldom noticeable by other people.

The six external austerities are : going without food for one or more days ; taking less food than is needed ; accepting food only when the conditions imposed by the ascetic himself for the

day are fulfilled, without telling them to anybody else ; vowing not to take for a day or a certain number of days any one or more of the six victuals, milk, curd, ghee, edible oil, sugar and salt ; taking sleep lying on one side of the body for a few hours only during the later part of the night, on bare ground and in a secluded place ; and disciplining the body by sitting or standing in a certain posture for a length of time, often in intense heat, intense cold or other unfavourable and uncomfortable environments or situations. These austerities are practised to achieve a perfect mastery over the body and make it immune to comforts and discomforts, pleasure and pain.

The first of the six inner disciplines is *prāyaścitta*, or atonement for transgressions and infringements caused knowingly or unknowingly in the observance of the vows, and for other acts of commission and omission in contravention of the rules and conduct of asceticism ; it includes open confession, self-criticism, acceptance of due punishment, and determination not to repeat the offence. The second is *vinaya* which is to entertain deferential esteem and heart-felt veneration for the Jina's words, the Gurus, and all those who are graced with the possession of the trio of spiritual jewels (i.e., *ratna-traya*). The third, *vaiyāvṛtya*, means serving and attending upon fellow ascetics who may be ailing, suffering from some affliction, or otherwise in need thereof, with due affection and care, and without any hesitation or reservation. The fourth is *swādhyāya* or self-study, which the ascetic performs by sincerely applying himself to the study of the scriptures, reading them, reciting them, asking questions to remove doubts and clear the subject matter, thinking of the topic under study over and over again, memorising important texts, and preaching and exposing the subject to others. By *vyutsarga*, the fifth, the ascetic practices relinquishment of all external and internal attachments, including emotions and passions, in general, and complete bodily abandonment for a fixed time, occasionally. The last of the inner disciplines is *dhyāna* which is to concentrate on any one particular topic, subject or point, to the exclusion of all the others. The maximum limit for concentration at a stretch and without any break or change is about forty-eight minutes (*antar-muhūrta*, or a little less than two *ghaṭikās*), beyond which it is impossible for a person to remain in that state.

In fact, *dhyāna* may be auspicious or inauspicious. The latter takes the form of either *ārtta-dhyāna* or *raudra-dhyāna*. The constant pondering and brooding over occurrences or events, situations, associations, things and persons which are undesirable, disgusting, hateful or inimical, over the loss or separation of situations, associations, things and persons which are desirable, friendly, or favourable, over pain and suffering particularily bodily, and over the keen yearning to obtain and possess something worldly which one does not have, are the four kinds of *ārtta-dhyāna*. Similarly, the constant pondering over and revelling in the thought of cruel and violent deeds, and of hurting and killing other living beings, in that of lies and falsehoods, in that of cheating or robbing others, and in that of acquisition and possession of worldly objects, wealth, property or other material goods, are the four kinds of the *raudra-dhyāna*. Both these types of *dhyānas* (*ārtta* and *raudra*) are *aśubha* (inauspicious and bad), and cause misery to and bondage of the soul. Ordinary persons, who do not possess Right Faith and Right Knowledge, usually indulge in such impure and harmful thought activities. The right believer, on the other hand, shuns them and, as far as possible, avoids them. If he unconsciously happens to indulge in them for a time, he repents for it, at once tries to curb and suppress them and change the direction of his thinking. It is the *śubha*, auspicious or good *dhyāna* which he ever tries to cultivate, and it is the *dharmya-dhyāna*, the third kind of *dhyāna*.

The *dharmya-dhyāna* consists in contemplating and meditating upon the Jina's teaching, firmly believing that it is the true and right teaching, upon the adequate ways and means of emancipating the soul from karmic bondage and the misery of worldly existence, upon the effect and fruition of the karmas on diverse mundane souls, and upon the form and nature of the universe. Adoration and devotion to the *iṣṭa-deva* (chosen deity, i.e., the Jina), veneration of *nirgrantha* gurus and the true scriptures, charity, thinking and doing good of others, and the like, are other subjects covered by the *dharmya-dhyāna*. Occupying the mind with such pious reflections saves a person from disturbing thoughts and indulging in the *ārtta* or the *raudra dhyāna*, which are in no way beneficial, but are always injurious, degrading and degenerating, depending, of course, on their duration and

intensity. Moreover, the good *dhyāna* fills the mind with peace and happiness ; and happiness is basically the awareness of that which is good. During such *dhyāna*, the karmic bondage is also of an auspicious nature, which results, sooner or later, in giving the person health, happiness, fame and prosperity. For the laity, it is the only *dhyāna* advocated and recommended, although even the ascetics usually practise it. And, with it begins the practice of yoga in Jainism which ends in *Śukladhyāna*.

Dhyāna and Yoga

Here, terms *yoga* and *dhyāna* are more or less synonymous. The ascetic yogin never consciously indulges in either of the two bad *dhyānas*, and starts practising *dharmya-dhyāna* whenever and wherever he gets an opportunity ; he cannot remain in a state of no-*dhyāna* for more than a *muhūrta* (about 48 minutes). Not only this, he tries again, with wilful effort, to pass on from the *dharmya-dhyāna* to the *śukla-dhyāna*, which is the last of the four kinds of *dhyāna*, and is the best, the highest, the sublimest and the subtlest *dhyāna*. It is not merely auspicious (*śubha*), but is pure (*suddha*) and the noblest (*sukla*) the *summum bonum* and *chef d'oeuvre* of the *dhyānas*, and hence of the *tapas*. It is the culmination of the *unio mystica* and of all religious effort, the biggest leap on the path of liberation. In it the yogin engages himself in concentrated contemplation of the nature and qualities of the pure soul, so much so that he comes to stay, for a time, in a state of perfect self-realization, the most transcendental spiritual experience, an inexplicable supra-normal ecstasy the like of which there is none. There are four stages, and if the yogin manages to abide long enough, he quickly passes from stage to stage, annihilating and dissociating, in the process, the karmic forces in an un-precedented manner, attaining, in no time, Kaivalya, the state of an Arhanta, the Jina, whence there is no return. The total time taken in the process is at the most about three quarters of an hour.

The only snag is that very few of even the true ascetic yogins are able to achieve the state of *śukla-dhyāna*, and for those who can, it is extremely difficult and rare to stay in it long enough. But, there is no by-pass or short cut to liberation, except through this *dhyāna*, and it comes the hard way. The entire code of Right Conduct and all the rules of discipline and

religious practice are meant to facilitate ultimately the successful achievement of this *dhyāna*. All the external *tapas* austerities) are intended to render the body incapable of being an obstruction in its achievement, and all the other five inner disciplines simply serve as aids in realising this object, as do other yogic practices, such as, choice of right time and right place, cleanliness and calmness of environment, body and mind, freedom from distractions, yogic postures, breath-control, reflection, contemplation, meditation and concentration. A person may possess Right Faith and Right Knowledge, and yet remain in that state for a life time or even for a number of future births—he remains in the fourth *guṇasthāna* (stage of spiritual development). Another may have Right Conduct, too, and belong to the fifth *guṇasthāna*, yet remain in it for a life time, without advancing farther. Even an ascetic, belonging to the sixth stage, may remain in it as long. But, if the ascetic, rising to the seventh stage, where he begins the *śukla-dhyāna*, can abide there long enough, he starts rising upwards spiritually and is able to attain the goal, within a matter of minutes. This is the thirteenth *guṇasthāna*, in which the Jina, as he is now, lives for almost the rest of the present life. Towards its end he momentarily abides in the fourteenth stage, thereafter attaining Nirvāṇa, total liberation, the everlasting Siddhahood. This is the ultimate goal, destination and objective of a religious aspirant, the culmination and end of the Path.

Sallekhaṇā

A word may be said here about the *Sallekhaṇā-vrata*, often interpreted, though not quite correctly, as 'death by slow starvation'. This vow is taken with the object to accomplish what is known as *samādhi-maraṇa* (peaceful passing away), *sanyāsa-maraṇa* (decease in ascetlicism), or *paṇḍita-maraṇa* (the wiseman's demise), which is the ambition of every pious person. Death is a certainty. One who is born, cannot escape death—he, she or it must die some day. Those who identify the soul with the body, are engrossed in the world and worldly pursuits, and think the present life to be the be-all and end-all of existence, are naturally afraid of death. The fear of death is the greatest fear for them, and they generally become cowards in the face of that eventuality. For those, however, who distinguish the soul

from the body, and believe in the immortality of the soul, in the life hereafter or in transmigration, and in liberation from the round of rebirths as a possibility, the end of one worldly or bodily existence has but little significance. None-the-less, the very idea of death and of imminent separation from persons and things one has so long remained attached to, is painful to most people. But, if one were to reflect on the nature of reality, on the fact that he must have met and separated in similar manner innumerable times in his previous births, and may have to, God knows how many times, in future births, the poignancy of the experience is considerably dulled, and he feels resigned to the fate. Moreover, by diverting his mind and attention to things transcendental and concentrating on them, with consequent loss of interest in the world and the body itself, he can very well fortify himself for the journey into the unknown and face inevitable death heroically without loosing his mental equilibrium. The vow of *Sallekhanā* is nothing but a course of discipline intended to prepare a person for such peaceful and ennobling parting, particularly if one is an ascetic.

It is, however, categorically made clear that this death-vow is not meant for those persons who are in good health, have many years of pious life before them, have no fear of dying of starvation on account of some inescapable severe famine or other natural calamity, are afflicted with no incurable disease, and are not faced with any sudden cause of death. It is only in one or more of such contingencies that a saint resorts to this vow and gives up food, because it cannot be got without breaking his other vows which are dearer to him than life. He cannot be false to his vows, even to save his life. He does not want to kill himself either, because that will be sinful suicide. His only intention and effort is not to waste time in fruitless as well as irreligious activities for the sake of prolonging the existence of the body which in itself is a false friend and has to be given up sooner or later. So, he withdraws himself from the care of the body, loses interest in it, relinquishes all sense of attachment for it, and delivers himself to the calm and equanimity of renunciation. The result is that he meets his end as a self-controlled joyous hero, making the path of his future life clearer and purer, in the bargain. It is just an attempt to better one's chances of spiritual progress when the end threatens and

cannot be avoided.

An ascetic is always on the alert and resorts to *sallekhaṇā* when such a contingency arises. An householder, too, is advised to prepare himself for the inevitable end according to his circumstances. The case is likened to a merchant who has a storehouse to store his merchandise with. He would never like the destruction of the storehouse and would do everything within his power to avert any danger to it and save it from harm. But in case he is unable to save the house, he would try his best to save and salvage the goods at least. Similarly, a householder has taken certain vows, and cultivate certain virtues and the rules of Right conduct, for which the body acts as a receptacle or medium. When the body is threatened by some serious danger, he does all he can to avert it, but in a righteous manner, without violating his vows, etc. If he fails to save the body, he at least tries to save his soul, meeting death stoically and peacefully. The manner how one meets his end often determines the nature and prospects of his life after death.

Sallekhaṇā is, therefore, nothing but a wise, righteous and planned preparation for the inevitable death.

Ahiṁsā

If Jainism has been described as an 'ethical system *par excellence*', Ahiṁsā is the keynote of that system. It is also a feature which is often misunderstood, or not fully understood and duly appreciated. Nevertheless, this principle of Ahiṁsā, non-voilence or non-injury to life, is one of extreme importance and universal application. And, it pervades the entire length and breadth of the Jaina code of Right conduct, the Path. The chief criterion with which to judge the rightness and goodness of a thought, word or deed is Ahiṁsā. If an action, or the conduct of a person, is Ahiṁsite, it is good and right, but if it involves hiṁsā, especially avoidable hiṁsā, it is bad and wrong, the degree of its badness depending on the character and extent of the hiṁsā involved.

In fact, Ahiṁsā is equated with 'dharma,' the nature of the soul. It is essential, intrinsic and inherent nature of the pure soul, which is the state of perfect equilibrium, unruffled peace, complete equanimity and imperishable beatitude, devoid of

ignorance, delusion and all sense of attachment or aversion. No wonder that Ahiṁsā has been described by the ancient Jaina sages as 'Parama Brahma', the very God.

As soon as an individual soul (i.e., a person) deviates or departs from this spiritual nature or 'dharma' of its own, it becomes *hiṁsaka* and commits *hiṁsā*. In other words, so long as the soul remains *vītarāga* (devoid of attachment and aversion and concentrated in self-realisation, it is Ahimsaka, but no sooner does it get corrupted and develop passional states like anger, conceit, deceit, greed, sensual or sexual desires, feelings of envy, jealousy, hatred, etc., it become *hiṁsaka*, causing injury, in the first instance, to its own self, to its own spiritual nature. This is subjective *hiṁsā*, and it generally manifests itself in that persons' gestures, facial expressions, tone, speech and bodily movements, often causing even physical injury to himself. He does not stop there. Under the influence of that subjective or mental *hiṁsā*, he, more often than not, causes injury, mental, physical, or both, to other living beings. This is the apparent, gross, or objective *hiṁsā*.

Keeping in view both these aspects, the Jaina texts define *hiṁsā* as the severance, by a person, of his own or somebody else's life-forces (spiritual including mental, and physical), under the impact of his passional developments, or in pursuit of sensual pleasures, or due to ignorance, mistaken belief or superstition, or on account of negligence, rashness, carelessness or unmindfulness. These conditions have to be satisfied for an act or omission to be called *hiṁsā* and the person responsible for it a *hiṁsaka* (doer of *hiṁsā*). The act must be violent in spirit, if not in appearance, and it must be intentional or motivated, or due to lack of carefulness, or for mere fun sake. Unless it is so, the injury done is accidental, and the person supposed to be instrumental for it is not responsible morally and spiritually.

All the numerous rules, so meticulously woven into systematic ethical codes of Right Conduct, both for the laity and the ascetics, to serve for them as the practical path and the way of living a religious and righteous life, revolve around this central doctrine of Ahiṁsā. Various aspects of *hiṁsā* and Ahiṁsā have been discussed at length in the Jaina texts. As

we have seen, the ascetic observes complete Ahiṁsā, but a layman or laywoman is granted many exemptions. As a matter of fact, shirking the incidental or accidental, occupational or vocational, and the protective or defensive types of *hiṁsā* would be considered a dereliction of duty on the part of a lay householder. It is only the *hiṁsā* for *hiṁsā's* sake, for mere pleasure or the fun of it, without any thought, or without any higher end in view, that the lay aspirants are asked to guard themselves against. In other cases, too, one has to ask himself at every step whether the injury involved is necessary, and if so, what is the minimum needed in a particular instance, so that he can take care to avoid more than the minimum possible injury to life, required for the purpose. The rule of 'minimum injury' should ever be the guiding motto.

In almost every civilized religion sanctity of human life has been recognised, but few go beyond that. Jainism, however, recognizes the sanctity of all life, including beasts, birds, fish, fowl, and the smaller creatures down to the lowliest of the lowly. With it, life is sacred in whatever form it is found to exist. Non-injury to life is, therefore the highest ethical principle, and a true gentleman or gentlewoman is one who has no tendency to do violence to anybody, nay, to any living being. "Thou shall not kill or hurt any other creature, in thought, word, or deed" is the watchword.

Some say, 'war is necessary to end war', or that, '*hiṁsā* is necessary to establish Ahiṁsā'. But, as C. F. Andrews observed, "One war follows another and there seems to be no escape. Surely there must be something wrong in Western civilization itself, which causes self-destructive tendencies to recur, without any apparent means of prevention." If the aim of religion is to bring peace on earth and goodwill amongst mankind, it must always emphasise the ultimate good, and declare evil as evil, even if it may appear to be unavoidable at a particular time, or in a particular set of circumstances. Good cannot come out of evil. The Ahiṁsite way of life is the sure panancea for all moral, social, economic and political ills. Ahiṁsā is the highest religion, and where there is Ahiṁsā, there is victory.

Resume

The path, as outlined briefly in the present chapter, is the Path of the Jina, the Conqueror. Its authenticity, efficacy and practicability are vouchsafed by the very fact that it was practised with complete success by the innumerable Jinas or Arhantas themselves. Those among them who also expounded, preached and established this Path, with the object of leading mankind safely across the ocean of mundane existence (*saṁsāra*) that is full of pain and misery, are known as the *Tīrthaṅkaras* (lit., ford-finders). These Jinas or *Tīrthaṅkaras* were originally ordinarily human beings who, by a course or strenuous self-discipline, asceticism and concentrated spiritual meditation, mastered the flesh, annihilated all forces and influences obstructing spiritual development, entirely purged their soul of all impurities and aberrations, and attained the fullest and clearest self-realisation and absolute spiritual perfection in that very life. They succeeded in bringing out to the full the divinity, the very goodhood, inherent in man. It was only after this superb achievement that they preached the Path for the good, welfare and happiness of all living beings, without any distinction whatsoever.

This Path, thus, envisages the salvation of all living beings, human and subhuman, and recognises no barriers of sex, age, race, colour, caste, creed, class or status. Everybody, who is desirous of leading a healthy, good, noble, peaceful and happy life, can benefit by adopting this Path which is regulated so as to encompass the varying degress of spiritual development, from the lowest state of decadence to the highest plane of godhood. Every individual, according to his or her need, aptitude, inclination, capacity, background and circumstances, can quaff to heart's content at this ocean of sweet serenity.

One obvious excellence of this Path is that even if one does not at once agree with its metaphysical and philosophical bases, or accept the Jaina conception of salvation, emancipation and liberation, but adopts the Path, in whatever degree or to whatever extent, with sincerity and in the true spirit, he will certainly find himself a better human being than he was before. The basic spirit of this humane way of life is 'to live and let live', and 'do unto others as one would wish them to do unto him',

that is, to live a life of understanding, tolerance, sympathetic co-operation, and peaceful co-existence, nay, the still fuller and nobler co-realisation. The seeker is well on the way of moral and spiritual advancement, gradually but steadily unfolding the inherent divinity, which is the aim of true 'religion'. This Path reflects the Jaina way of life, as well as the purpose behind it. "Those who follow this path, never tire, because it is both the way and the destination."

CHAPTER VII

WORSHIP, RITUAL, FASTS AND FESTIVALS

It would, at first sight, look like a paradox that Jainism, which does not recognize any Supreme Being, supernatural power, incarnation, god or goddess, who can judge, reward or punish human beings, grant them favours or condemn them to perdition, does not disallow worship and ritual of a sort. People usually pray to, worship, or propitiate the force or forces which they think can, if pleased, give them their heart's desire, and, if annoyed, throw them into all kinds of trouble and misery. The deity, as conceived in Jainism, is, by its very nature, incapable of doing any such thing, notwithstanding its ominiscience and omnipotence. The simple reason is that the 'deity' is at the same time *vitarāga*, absolutely deviod of love and hatred, attachment and aversion. It is also *kṛtakṛtya*, the one who has achieved every thing that was to be achieved ; nothing is left undone, and there is not anything which is to be done. And, it is perfectly and eternally happy ; meddling in the affairs of the world is bound to detract from that state of unalloyed supreme bliss. So, the deity has nothing to do with the world and does not interfere with man's affairs. It does not answer man's prayers, devotion, worship, invocation or propitiation, nor does it stand in need of such worship or propitiation. According to Jainism, every body reaps what he has sown ; one enjoys the fruits of his good actions and suffers from the results of bad ones, automatically in accordance with the inexorable law of the Karma, without the intervention of any supernatural agency. And yet, the worship of the Divinity is recommended.

As a matter of fact, every religion must have popular appeal if it is to survive, and worship together with the allied cerem-

onial is one of the most potent means of popular appeal. It is through religious rites and ceremonies that religious fervour, individual, social and communal, finds eloquent expression. Common men and women of the world can ill afford the time and energy sufficient to enable them to grasp the metaphysical and philosophical background of the system, comprehend the Reality, realise the Truth, and imbibe the truly renunciatory spirit. Many a time, they do not possess the requisite capability, and they are not free from earthly wants, desires, ambitions, fears, anxieties, worries and other human frailties. Facing life with calm indifference and resignation, with an eye on higher values, is often too much for them. They want an easy and ready remedy, and the institution of worship supplies this need. For the highly intellectual or spiritually advanced, worship and ritual may have little meaning or material significance, because they can keep themselves occupied with subtler concentration and spiritual meditation. But, for the majority of the ordinary law men, women and children, worship, ritual, fasts, festivals, fairs, and the like, provide almost the only spiritual sustenance. It is through these things that they satisfy their religious hunger, gratify their religious sentiments and give vent to their religious zeal. So, these things must remain there; no institutional religion can do without them, and Jainism is no exception.

This is not the only reason. Worship is a form of *dharmya-dhyāna*, the auspicious contemplation. It is a healthy occupation in which all the faculties of the whorshipper, mind, speech, and body, function in unison. One engaged in worship is free from the *ārta* and *raudra* types of *dhyāna*, the inauspicious and harmful brooding, worries, anxieties, and passionate feelings. Worship is, thus, an act of selfless devotion, done with joy, cheerfulness and due humility, and as a result the worshipper earns merit (*puṇya*) and destroys demerit (*pāpa*). Earning merit means obtaining worldly happiness and the means thereof, while incurring demerit implies the reverse.

Moreover, the very act of worship, and all that it implies, is ennobling and does instantaneous good to the sincere performer. The joy, the peace, and the equanimity which pervade his or her soul, for the time being at least, are no mean achievements. Worship is, therefore, recommended in

Jainism, to quote Prof. Thomas, "because of the inherent power of all forms of true worshop to elevate the soul of the worshipper. It is like giving alms with no intention of alleviating the suffering of the beggar, but on the principle that giving away in charity is good for the giver."

Nature of Worship

It may well be pointed out in this context that worship in Jainism is worship with a difference. In its essential characteristics, the Jaina conception is considerably different from what is generally understood by the term worship, or from what the practice usually is elsewhere. Jainism does not recognise invocation or propitiation in any form, nor the idea of making offerings or of the acceptance of offerings by someone to whom they are made. It also does not believe in prayers for asking boons, favours, the fulfilment of some worldly desire or warding off some danger, disease trouble, harm or loss, simply because no power is capable of answering them. Moreover, such prayers impair ones self-confidence, weaken his will-power and tend to shift the responsibility of his actions to some other agency. He becomes supplicatory, complaining, cringing and whimpering, and begins to suffer from a sort of inferiority complex. Jaina worship is also not flattery or appeasement, nor is it unduly ritualistic. It is not a very complex, but is a comparatively simple affair. What is it then ?

Worship, in Jainism, is the expression of sincere devotion (*bhakti*) of the aspirant for the spiritual values he esteems most, hence for the personage or the soul who has fully realised, attained and manifested those values, properties, attributes and qualities. This devotion or *bhakti*, as understood in Jainism, is nothing but a genuine, selfless, superb and transcendental attachment (*praśasta-rāga*), liking and love for, and praise, admiration, veneration and adoration of the Ideal One (or Ones), for the ideals he represents. The purpose is to get inspiration and guidance from the example of the worshipful, to get oneself purified mentally and spiritually by reciting and adoring the glorious attainments of the most glorious, and to long and will to achieve himself that ideal state one day. This is an unfailing and unflinching devotion to the divinity manifest in the Ideal one. Even his person, corporeal body and life-

story are of secondary importance, which serve only as a background for the achievements 'he' is adored for. No doubt, they also help to visualise the personality of the Great One, to visualise the spiritual struggle he fought, and are the embodiment of the ideal and the example, and, therefore, worthy of adoration. Even the images of the worshipful, made in stone, metal, or some other material, are adorable, not because they are the deity themselves, but because they are handy representations of the deity and are so made as to reflect in their facial expression, pose and posture the possionless serene contemplation, self-absorption and complete bodily abandonment of the adorable one. In fact, a Jaina does not worship the image, but performs worshop of the chosen deity before the image which represents that deity. The Jainas do not call these inanimate representations of the deity idols, but images or icons. They are, therefore, not idol-worshippers, but profess to be ideal-worshippers. The worship consists simply in reciting, praising, extoling, eulogising and glorifying the attributes and attainments of the Perfect One, with the specific aspiration that the devotee may shed his own impurities, imperfections and Karmic bondage, and be able to attain ultimately that adorable state himself. He, as it were, hitches his wagon to the Perfect One so that he may complete his voyage across the ocean, that is *saṁsāra*, as expeditiously and as successfully. No ulterior motive, base desire, mundane object or worldly interest is involved, or even implied, in genuine Jaina Worship. If it is there, it spoils worship. Worship must remain to be selfless devotion.

Some philosophers say, 'knowing is being, you are what you know. The saying may be found to hold good in a limited sense, but if you can add faith and conduct, of the right type, to your knowledge of things, you can certainly become what you wish or aim to become. Hence, devotion built on the bedrock of the trio of spiritual jewels is true devotion and is sure to deliver the goods. Through such devotion one does not merely lessen the distance between himself and the goal, but gradually realises, oneness with the goal itself. Freedom comes to the person who keeps his mind ever occupied with the remembrance of the free beings. A Jaina aspirant is dedicated to the ideal of Jina-hood, and his

dedicated devotion makes him a Jina, sooner or later.

Devotion is living faith, and, at least in the early stages in which most of the aspirants, lay or even ascetic, find themselves, it is the very *sine qua non* of religious practice and discipline. It is an intellectual as well as emotional discipline, perhaps, more rational than emotional. Even the relationship between the devotee and the object of devotion is more of a rational than of an emotional nature. Samantabhadra, a great Jaina saint of the early centuries of the Christian era, who is reputed to be one of the greatest devotees of the Jina and the foremost composer of devotional hymns, in one place makes the salient observation, "Oh Lord! No praise or worship pleases you because you are devoid of all attachment, nor does any criticism or abuse displease you because you are absolutely free from hatred and enmity. Yet, the mere recollection of your adorable qualities has the power of cleansing the devotee's heart of all sinful impurities and aberrations."

Devotion being the first tangible step towards attainment by the aspirant soul of its true and perfect state is thus an effective means of liberation, the avowed religious goal in Jainism. As an early mediaeval poet-saint says, "O Lord, no sooner you enter the heart of your devotee than the most tough and intricate knot of the karma binding his soul becomes loosened." Hence a true devotee makes his heart the abode of the Jina, that is, keeps it occupied with thoughts of his chosen and beloved Deity.

This, in short, is the nature and scope of Jaina worship, and the character and place of active devotion in this system.

Objects of Worship

The principle objects of worship in Jainism are the 'Five Worshipful Ones' (*Pañca-Parameṣthin*) the *Arhantas*, the *Siddhas*, the *Acāryas*, the *Upādhyāyas*, and the *Sādhus*. In the *Pañca-Namaskāra-Mantra*, the most sacred formula of the Jainas, salutation, obeisance and homage is paid to these five representatives of the Ideal. The first two are absolutely perfect, while the other three are only partially so, but well on their way to achieving perfection. This mantra or sacred hymn is the first thing that a Jaina learns, always remembers, uses as an incantation, tells on the rosary, and recites on leaving bed,

entering the temple, starting worship or *sāmāyika*, going to bed, and when beginning any auspicious undertaking.

This first place of honour among these 'Five Worshipful Ones' is assigned to the *Arhantas*. One who, by undergoing a course of strenuous self-discipline, has purged his soul of all impurities, attained perfection and omniscience, and become an Arhanta, a Kevalin, a Jina, the God-in-man, and then promulgated the Path of Liberation, through his example and precept, out of profound compassion for all the living beings, is the true Deity, and the most Worshipful One. *All* the *Tīrthaṅkaras* had become *Arhantas* or Jinas in their life time, and in the present cycle of time there have been twenty-four such *Tīrthaṅkaras*, the first of whom was Ṛiṣabha and the last Mahāvira (559-527 B.C.). As they are no more to be seen in their embodied state, the duly consecrated images of one or more of these *Tīrthaṅkaras*, made strictly in accordance with the iconographical details laid down in the texts, so as to be true to character, are installed in the Jaina temples. Made in a seated or standing posture, in the pose of contemplation and complete bodily abondonment, and reflecting calm equanimity together with a sublime detachment, the simple, austere, unclad and unadorned Jina image captivates the heart of the visitor, radiates peace and inspires devotion. It is a veritable reminder of the Jina, of the spiritual attainments and the ideal for which he is adored. If the Jina or *Tīrthaṅkara* provides a substrate for devotion, his image serves as a handy and befitting substitute to the aspirant devotee. It is before these images that he or she performs the worship.

The *Siddhas*, or the liberated, non-corporeal, pure and perfect souls, which live forever in imperishable and unlimited bliss, the state of perfect Godhood, constitute the second category of the 'Worshipful Ones'. Though they belong to a higher stage and are in a way spiritually superior to the *Arhantas*, they are relegated to the second place only from the practical point of view. It is well-nigh impossible to make an image of the imageless and the formless, and equally difficult for an average devotee to visualise the highly subtle and abstract qualities they represent. The *Arhanta* (Jina or *Tīrthaṅkara*), on the other hand, is the direct and immediate benefactor. Though no less a God than a Siddha, in so far as spiritual perfection is

concerned, he is a living embodiment of the Ideal. The story of his life, struggle and achievement and the corporeal and concrete existence he has had, are easy to visualise, understand, remember and dwell upon. He serves as a brilliant beacon to attract the seeker, inspire devotion and confidence in him, warn him of the dangers of worldly existence, guide him and enlighten his path. And, his images can be easily made and installed to act as standing reminders and substitutes for purposes of formal worship and ritualistic performances.

The last three categories of the Worshipful Ones comprise the true ascetic aspirants. The *Ācāryas* are master ascetics who head and govern the congregation, and guide the members in the due observance of self-discipline, austerities and rules of Right Conduct. The *Upādhyāyas* are ascetic teachers who are engaged principally in learning and teaching the scriptures. The *Sādhus* are the remaining ascetic seekers who rigidly follow the rules of Right Conduct and are an example of selfess devotion and dedication to the Path. The three together represent the true gurus, religious preceptors and spiritual guides, hence are adorable and objects of veneration and worship.

The *Śāstra* (*Āgama* or Scriptures), containing the knowledge of the Truth, as expounded by the omniscient Jina, is also adorable and an object of worship. The Deva, represented by the *Arhantas* and *Siddhas*, the Guru, represented by the three classes of the ascetic teachers, and the *Śāstra*, the repository of spiritual knowledge, are thus the three principal objects of a Jain's daily worship, which he performs, usually in the temple, early in the morning, before starting his life's routine.

There are numerous gods and goddesses, celestial or heavenly beings, ghosts and spirits, both angelic and satanic. They are generally more powerful and, in a way, better placed than human beings. On account of their super-natural powers, they can work wonders and perform miracles. Yet, they are not divinities. They are much lower beings than the Jinas or *Tirthankaras*, nay, than even a human being who possesses Right Faith, Right Knowledge and Right Conduct. None of these celestial beings can practise Right Conduct, because of the very nature of celestial existence, they can at best possess Right Faith and Right Knowledge. Those of them who are so lucky, are the devotees of the Jina and are engaged in work-

ing out their own salvation through worship of and devotion to the Jina. As such, they do not help or hinder human beings in working out their own salvation. Some of them may per chance prove helpful to a person in gaining some heart's desire or warding off some danger, but it depends purely on their whim and the fruition of the Karma of that person at that particular moment. However, it is this rare possibility which tempts people to worship these gods and goddesses, especially the Kṣetrapālas or Dikpālas (godly guards of regions), Sarasvatī the goddess of learning, and the attendant *yakṣas* and *yakṣis* of the different *Tīrthankaras*, such as, Cakreśvarī, Ambikā, Jwālāmālinī, Siddhāyikā, Dharaṇendra and Padmāvatī. The last two, the attendants of the twenty-third *Tīrthankara* Pārśvanātha, are by far the most popular. In certain Jaina temples one may see images of these godlings installed, but always in an inferior place and position to those of the *Tīrthankaras*; and some people even worship them. The more orthodox, however, do not approve of the worship of these godlings. They consider, and, perhaps, rightly, that such worship is a detraction of Right Faith; a right believer would worship and have devotion for only the Deva (Arhantas, Jinas or Tīrthaṅkaras, and the Siddhas), the Guru, and the Śāstra, and for nothing or no body else, human, subhuman, natural or supernatural. In fact, according to the Jaina doctrine, men are, in some respects, more favoured than these gods or celestial beings, for no god or goddess can attain Nirvāṇa without being born as a man. Man alone can practise the requisite self-control and austere discipline, capable of purging the soul of all spiritual impurities, and become the *Arhanta*, the Jina, the *Tīrthankara* and attain Nirvāṇa, the state of Siddhahood. It is, therefore, the pious and righteous human being, man or woman, who is loved, venerated and adored by those gods and goddesses of the heaven, who are themselves devotees of the Jina.

Certain Jaina sects, mostly the growth of mediæval times, such as the Śvetāmbara Sthānakavāsī and Terāpanthī, and the Digambara Tāraṇapanthi, do not favour the building of temples and installing images in them. Hence, they do not indulge in image-worship proper which involves necessary ritual, but even they are not opposed to worship as such and accept the principle underlying worship and devotion.

As a matter of fact, worship has a dual aspect *bhāva-pūjā* and *dravya*-pūjā. The former is indicative of the mental attitude, and the spirit of devotion and dedication of the worshipper, which make him or her contemplate, eulogise and adore the attributes and the person of the Worshipful One, he or his representation (image, etc.) may be or may not be there. This kind of abstract worship needs no ritual or accessories thereto, and can be performed anywhere and at any time and by anybody, lay or ascetic. This *bhāva*-pūjā is the basis of the *dravya*-pūjā which is the concrete, obvious or formal worship, and is accompanied by apropriate ritual. The ascetics mostly perform *bhāva*-pūjā, as also do such of the laity as have no facilities (temple, image, etc.) for doing *dravya*-pūjā available to them, or are averse to taking recourse to formal worship for sectarian or other reasons. Others usually perform this *dravya*-pūjā which implies *bhāva*-pūjā, upholding it as the first of the six daily duties of a lay aspirant. It is, however, understood that no formal worship, however much elaborate, can bear the desired fruit unless it is backed by the appropriate spirit of selfless devotion, dedication and mental as well as emotional piety. Spirit counts, and not mere form.

Form and Ritual

Every morning the lay aspirant, after taking bath and donning a clean dress, repairs to the temple in a cheerful mood, with his mind full of pious thoughts. He usually takes with him a few grains of rice or a few cloves or something else like almonds, coconut, a few flowers or a ripe fruit by way of token offering. On entering the temple, he recites appropriate verses, stands respectfully in front of the images of the Jina installed in the *sanctum sanctorum*, recites the *Pañca-namaskāra-mantra*, bows down, recites verses in praise of the Divinity, puts down on the table in front the token offerings with the pious wish that his soul may get purified, bows again, and goes round the circamambulatory path three, five or seven times. This is the simplest service. After this *darśana* (looking on), which is the shortest form the of Deva-pūjā, the aspirant usually tells his beads once or twice on a rosary (of 108 beads), repeating the *Pañcanamaskāra-mantra* or some other sacred formula. Then he devotes a few

minutes to the study of the scriptures. If a guru (ascetic) happens to be there, he pays homage to him, attends to his needs and listens to his discourse respectfully. The evening service is performed by waving lamps (*āratī*) in front of the Jina's image, soon after sunset.

If a devotee can spare time, he performs the full ritual of morning worship before the image or images of the Jina in the temple, with *asta-dravya*, the eight kinds of token offerings. First of all he bathes the image with pure water, then arranges the offerings in a platter placed on the table in front of himself. He remains usually standing in a respectful pose, recites the appropriate texts and verses, and drops the offerings, one after the other, in another dish placed near by, everytime expressing a suitable pious wish. For example, worshipping the Jina with water he expresses the wish that he may become free from birth, old age and death just as the Jina himself is. Sandalwood paste is next offered wishing that the heat of worldly existence may get cooled. Similarly, unbroken grains of husked rice symbolise the wish for attaining imperishable bliss, flowers the wish for eradication of sexual passion, some articles of cooked food that for immunity from physical hunger, lamps that for destruction of the darkness of ignorance, burning incense symbolises burning out the bonds of karma, and fruit the eternal fruit of blissfulness. In the end the mixed offering, *arghya* is made to indicate that the worshipper aspires to attain that worshipful status himself one day. The qualities of the 'Worshipful One' are eulogised and one's own pious wishes and aspirations, as detailed above, are specifically given expression to.

This is the full course of a single pūjā, dedicated to an *Arhanta*, any one or more of the *Tīrthaṅkaras*, the ideal Gurus, the *Śāstra*, to any one or more of the Divine attributes, or to any other objects worthy of Jaina worship. It depends upon the convenience of the worshipper and the time he can spare how many and what pūjās he performs at a time. Again, the daily pūjā may be a very simple affair, and it may be considerably elaborate. On particular occasions, such as the fast-days religious festivals, or other special occasions, the pūjā performed tends to become quite elaborate. On such occasions, it is usually performed collectively by a group of worshippers. In

its essence, however, the Jaina pūjā is rather individualistic than congregational or communal, the former being the rule and the latter the exception, but not a very uncommon one.

A Jain concludes his daily Deva pūjā with the recitation of the *Śānti-pāṭha*, expressing his pious wish for universal peace : "May Lord Jinendra bestow peace on the land, the nation, the city and the state, and welfare on all the citizens, may the rulers and administrators be strong, law-abiding and righteous, the rains be timely and adequate, all the diseases and ailments disappear, no one in the world be afflicted with famine or scarcity, with theft, loot, plunder and devastation, nor with epidemics, even for a moment : Peace be to all !!!"

Other Rituals

Apart from the daily Deva-pūjā, which is a comparatively simple affair, and certain special pūjās performed on special occasions or festivals, which are complex and time-consuming, sometimes lasting several days, no doubt, in instalments, there are several other ritualistic ceremonies. The more important of them are those performed for consecrating a temple, a shrine, a Jina image or images. The image consecration ceremony is known as the *Jina-bimba-pratiṣṭhā* or *pañca-kalyāṇaka-mahotsava*. The presiding priest is usually a learned pundit, well-versed in iconography, hymnology and consecrational lore, and is a pious man. He examines and approves the right types of images and begins the ceremony which lasts eight or ten days. The five auspicious events (*kalyāṇakas*) of a *Tīrthaṅkaras'* life, namely, conception, birth, renunciation, attainment of Omniscience and liberation (*nirvāṇa*) are enacted, often dramatically. Scriptures are read and recited, sacred mantras are chanted, some of them one and a quarter lac of times, incenses are burnt, various worships are performed, processions are taken out, and the consecrated images are duly installed. It is only then that they become objects of worship. This is by far the grandest Jaina religious ceremony and is often accompanied by profuse show and splendour.

The initiation of a layman or laywoman into the *kṣullaka* or *aillaka* stage, more especially into that of a *nirgrantha* ascetic, is also celebrated with much ceremony. In the subsects, which have no temples and images, this initiation ceremony is attended

with the greatest eclat. The beginning and ending of the four-month rainly season retreat by the ascetics also takes the form of a ritual.

Social-religious Ceremonies

There is an infinite variety of life, and every variety consists of innumerable living beings. All this life, in whatever form, is sacred. Yet, the greatest value is attached to the human form, which is the best and most coveted of all forms of life. It is the only 'way in' for that paradise wherein is situated the temple of spiritual freedom. Man alone can attain Nirvāṇa. But, to be worth his salt, a human being has got to be cultured through various *saṁskāras* or ceremonies. The texts prescribe several classes of such rites and ceremonies. There are fifty-three *kriyās* (rites) which cover the entire life of a person from conception to Nirvāṇa. Another set of forty-eight is meant for those who are neo-converts, and starts from a person's conversion to the faith and ends with his death as an ascetic, or with his Nirvana if he is able to achieve it. The third set of seven is meant for the specially meritorious souls. There are, however, sixteen *saṁskāras* which are of a socio-religious nature and concern the life of an householder. The first of these is the conception ceremony which a husband and wife, in perfect health, perform in a gay and loving as well as pious mood, by resolving to copulate for the purpose of procreation and not mere gratification of lust. Then four ceremonies are performed during the period of pregnancy, in the third, fifth, seventh and the ninth month, respectively. The purpose is to take due care of the mother, keep her healthy, happy and cheerful, and occupy her mind with pious thoughts, so as to produce a very wholesome effect on the physical, mental and psychic development of the child in the womb. The sixth is the birth ceremony, performed with much rejoicing, when blessings are showered on the new-born. On the twelfth day, the christening ceremony is performed when a specific name is given to the child. In the fourth or fifth month the child is taken out of the house, the event when it begins to sit properly and toddle about is also celebrated, as also that when he is given solid food (bread, etc.) for the first time. On the completion of one year the first birthday is celebrated, when usually the child also gets shaved

for the first time. In the fifth year the child is sent to school and starts getting instruction in reading the alphabet. When a person completes the eighth year of life, he or she is supposed to become mature enough to understand and grasp the significance of religious vows and practices, adopts the eight cardinal virtues (*aṣṭa-mūlaguṇa*) of a *śrāvaka* or *śrāvikā* (i.e., layman or laywoman), and vows to remain chaste as long as he completes his education or training for the vocation he is fitted for. He or she then takes a suitable spouse for life-partner, the marriage ceremony being celebrated publicly with great solemnity, and the couple enter life. They live their married and worldly life as best as they can, producing wealth, earning their livelihood, enjoying the fruit of their labour, procreating children, discharging their social obligations, all in a lawful and righteous manner, performing at the same time the six daily religious duties of the laity. The last is the ceremony of death, when the current earthly existence of the individual ends and the soul passes away leaving the physical body behind; which is usually cremated to the accompaniment of prevalent funeral rites. But, these rites do not include the offering of the funeral cake (*piṇḍa-dāna*) and propitiation (*tarpaṇa*) of the spirit of the departed, as is the custom with Brahmanical Hindus. When the passing away takes the form of *samādhi-maraṇa*, that is, it is preceded by the vow of *sallekhanā* the end is considered laudable.

Of these sixteen *saṁskāras*, the most commonly, rather almost invariably, celebrated are the birth, marriage and death ceremonies. All these ceremonies are accompanied by Deva-pūjā, recitation of sacred hymns and apropriate texts, the performance of prescribed rituals, and charity. They have been devised to spiritualise life from its very inception to its very end. Every important stage of or turning point in life is made a ceremonious occasion, bringing out the significance of the event, bestowing blessings on the subject, giving him appropriate advice, and inspiring him with hope and wholesome aspirations for the future. By giving a deeply human and spiritual significance to the simple common facts of life, the very concept of human life has been exalted and dignified. Moreover, these ceremonies inculcate in the people concerned elementary principles of healthy living, physical and mental, including eugenics, hygiene, balanced and wholesome diet,

medical care, proper education, habit of hard work, forbearance and mutual help. They also testify that in spite of the renunciatory spirit and considerably rigid austerity of the Jaina Path of religion, the ancient Jaina masters (*ācāryas*) were not opposed to, rather fervently advocated, a great love for life, at least so far as the laity, the common men and women, were concerned. There is little doubt that if taken in the right spirit these socio-religious ceremonies tend to promote a proper understanding of life, inspire men and women to action, and pave the path of their life's journey with hope and success. They reflect an important and major aspect of the Jaina way of life.

Symbols and Tokens

There are a number of mystic symbols, signs, tokens and auspicious objects recognised in Jainism. The more important of them are the sounds like *Om* and *Śri*, the signs like the swastika, *tri-ratna* (symbolising the trio of spiritual jewels) and crescent surmounted by a zero or cipher, auspicious objects like the lion-seat, triple umbrella, pair of whisks, halo, mirror, vase full of water, fan, flag, festoon and bell. The lists contain many more but only the more popular and commonly used ones have been mentioned here. At the time of the pūjā of the 'Worshipful Ones' in the temple or at home on the occasion of the socio-religious ceremonies, the mystic signs and symbols are drawn in a clean metallic platter with sandalwood paste mixed with saffron. The auspicious objects, usually eight in number, are also arranged on a near-by table. Each of these signs, symbols and objects has a mystic significance and considered very auspicious. Sometimes, these signs and symbols, or some other mystic formula, are engraved on a plate made of copper, bronze, silver or gold, which then becomes an object of worship and is called a *yantra*. But, although the Jainas recognise a number of *mantras* and even *yantras*, Jainism has nothing to do with the Tantras, Tantrism or Tantrist beliefs and practices; they have no place in this system.

Fasts

Fasting, or abstaining from food in whole or part as a religious duty, is not peculiar to Jainism. Almost all the religions, specially orthodox Hinduism, Buddhism, Christianity and

Islam, enjoin the keeping of fasts of some sort on certain days or occasions. In modern times, many public leaders have used fasting as a means of political and social blackmail, which at times, degenerates into simple hunger strike, and even called as such. Mahatma Gandhi was, perhaps, the most pre-eminent in employing fasting as a political device and a powerful non-violent weapon in the nation's freedom struggle, political awakening and social reform, but with him it was also a means of self-purification. Moreover, many naturopaths, including Mahatma Gandhi himself, believe in the efficacy of fast as a cure of a number of diseases and ailments and for keeping fit.

In Jainism, however, fasts occupy a very prominent place, much more so than in any other system, and constitute by far the most common and popular form of religious practice and discipline. In this system, fast (*vrata* or *upavāsa*) connotes a vow to abstain from food and drink, in whole or part, for a fixed period of time, and to devote that period to religious activities, Deva-pūjā, study of scriptures, telling beads, observing silence, cultivating equanimity, and so on. Fasting is a form of *tapa* (austerity) and it is indulged in principally as a process of self-purification and spiritual meditation. If kept in the true spirit, such a fast certainly ennobles and elevates the individual, morally and spiritually, no less than physically and mentally.

Lord Ṛṣabha, the first *Tīrthaṅkara*, voluntarily went without food or drink for six months at a stretch, and involuntarily for the next six months in continuation, because nobody then knew how to entertain a *Nirgrantha* ascetic. Mahāvīra, the last *Tīrthaṅkara*, is equally famous for keeping numerous fasts, some of them lasting for months, during his twelve years' ascetic life. Not only Jaina monks and nuns and the very pious elderly people, but common men and women, even young children, occasionally indulge in fasting. Every now and then one may hear or read in newspapers the remarkable feats of endurance performed by many a Jaina, young and old, man and woman, in the field of keeping very austere and prolonged fasts.

A standard fast (*prosadha*) is of forty-eight hours duration: after mid-day meal on the day before, the person takes the vow not to eat and drink anything for the next forty-eight hours,

breaking the fast with the midday meal on the third day. If a person feels it is beyond his capacity, he may vow to keep a thirty-six hours' or even twenty-four hours' fast, that is, taking food only once throughout the whole of the fast-day. On the other hand, there are others who keep fast continuously for two days, three days, or even longer. Some fast on alternate days, or after every two or three days. People who keep very long fasts, generally take lukewarm boiled water only once or twice a day, or on alternate days. Thus there are many forms, depending upon the will power, inclination and capacity for endurance of the individuals.

The common fast-days are the eighth and fourteenth days of each fortnight of the month of the Indian calendar, thus more or less once a week, when the devout keep the *proṣadha* fast. Then, there are the last eight days each of the Indian months of Kārtika, Phālguna and Āṣāḍha, known as the three *Aṣṭānhikas*, and the last ten days each of the months of Bhādra, Māgha and Chaitra, called the three *Daśalākṣaṇis*. Each of these periods is the occasion for keeping one or more fasts. Most other holy days and festivals of the Jainas are celebrated, among other things, by keeping fast. No Jaina usually takes food after sunset, and on these holy days, or during these holy periods, he or she becomes all the more parsimonious, simple and austere in matters of what he eats and drinks, and how many times, as also in using aids to adorn one's body and appearance. Fast is thus an important feature of the Jaina way of life.

Festivals

There is hardly any month of the year which does not contain one or more Jaina holidays, fast-days, festivals or fairs, which may be broadly divided into five classes : periodical, *Tīrthaṅkara-kalyāṇaka*, historical, local, and special. In the first category are the four *proṣadha* or fast-days of the month and the three *Aṣṭānhikas* and three *Daśalākṣaṇis* of the year. They are of an eternal character, with no historical origin. The second category comprises the *Kalyaṇaka* days of the twenty-four *Tīrthaṅkaras* of the current cycle of time ; the five events—conception, birth, renunciation, omniscience (*kaivalya*) and liberation (*nirvāṇa*)—of a *Tīrthaṅkara's* life are called the five

Kalyāṇakas and are considered the most auspicious. These events possess a proto-historical or traditional significance ; the Jainas have scrupulously preserved the dates of these *Kalyāṇakas* of the twenty-four *Tīrthaṅkaras*. The strictly historical festivals mark the anniversaries of certain important events of religious significance. Then, there are certain festivals and fairs which are of a purely local nature, such as the bathing ceremony of the colossus of Gommaṭa-swāmi at Śravaṇa-bela-golā (Karnātaka state), which takes place after every twelve years, the annual fairs held at different places of pilgrimage, at certain temples and shrines, and in many villages, towns and cities. The latter often take the form of car processions, when *Tīrthaṅkara* images are taken out in richly caprisoned chariots, the devotees following barefoot, chanting hymns and the eulogies of the Jina. Lastly, there are some special celebrations, such as the consecration ceremony of a temple, shrine, image or images, and special pūjās like the *Siddhacakra-vidhāna*, or *śānti-vidhāna*, performed for bringing peace and happiness to the worshippers and the world at large.

Many of these festivals and holidays are festive occasions which go a great way in breaking the monotony of the humdrum daily routine of life, and give it an added zest. Places of worship are cleaned, decorated and given a fresh look, people put on new dresses, processions are taken out, dancing, music and singing are indulged in, communal gatherings take place, and diverse entertainment and general rejoicing mark the occasion. The essential features of a Jaina festival, however, are not these elements which are common to most other systems as well, but it is the much more sober, religious and pious aspects which characterise a Jaina festival. Keeping fast, worshipping the Jina and other adorable ones or things, recitation of hymns and sacred texts, holding religious discourses, alms-giving, taking the vows, and such other acts of piety almost invariably form part of the Jainas' celebration of their holidays.

The more important of them, from the point of view of their popularity, are given below, in terms of the Indian calendar, the first word (Śrāvaṇa, Bhādra, etc.) denoting the month, term 'Kṛṣṇa' (kṛ) denoting the first or dark fortnight, term 'Śukla' (śu) the second or bright fortnight, and the following numerical the day of the fortnight :

Śrāvaṇa Kṛ. 1—The first day of the year, the Yuga and the cycle in the eternal scheme of reckoning time, according to Jainism; Lord Mahāvīra, the last *Tīrthaṅkara*, also happened to deliver his first sermon on Mt. Vipula outside the city of Rājagṛha (mod. Rajgir in Bihar), on this day, in the year 557 B.C., hence the day is also called Vīra-śāsana-jayantī, and usually falls about the middle of July.

Śrāvaṇa Śu. 7—also known as Mokṣa-saptamī, is the day when Lord Pārśva, the penultimate *Tīrthaṅkara*, attained Nirvāṇa (liberation), at Mt. Pārasanātha (on the border of Bihar and Bengal), in 777 B.C.

Śrāvaṇa Śu. 15—Rakṣābandhana, celebrated in memory of the rescue and protection of seven hundred Nirgrantha ascetics by the saint Viṣṇu Kumāra from the persecution of Bali, a tyrant. The day symbolises protection of religion, religious institutions, holy men, and one's dependents, particularly sisters.

Bhādra Kṛ. 1—Beginning of the Ṣoḍaśa-kāraṇa-vrata, which lasts for a month, when the sixteen pious aspirations for doing good to all living beings are adored, worshipped and meditated upon every day; by so doing one can even become *Tīrthaṅkara* in a later birth.

Bhādra Kr. 12 to Śu. 4—Paryūṣaṇa Parva, lasting eight days, celebrated particularly by the followers of the Śvetāmbara sect, and marked by fasting, worship of the Jina, and public reading of the life story of Lord Mahāvīra from the *Kalpasūtra*.

Bhādra Śu. 1 to 3—Labdhi-vidhāna Vrata, a three days' worship and fast.

Bhādra Śu 3—Trailokya-vrata or Teejroat, a fast especially kept by young unmarried girls.

Bhādra Śu. 4—Bathing and washing the images, and cleaning and decorating the temples.

Bhādra Śu. 5—Saṁvatsari, the end of the Śvetāmbara Paryūṣaṇa, the annual stock-taking of merit and demerit,

introspection, confession and penance, particularly by the ascetic community. On this day also begins the five days' fast known as the Puṣpāñjali-vrata, as also the Daśalākṣaṇī Parva lasting ten days, which is also the Paryūṣaṇa Parva for the Digambaras. This is generally regarded as the holiest period in the whole year.

Bhādra Śu. 7—Śīla-saptamī or Nirdoṣa-saptamī fast.

Bhādra Śu. 10—Sugandha-daśamī fast, when incenses are especially burnt before the images of the Jina.

Bhādra Śu. 11—Ananta-vrata, a three-day fast, begins.

Bhādra Śu. 12—The Dugdha-rasa fast.

Bhādra Śu. 13—Ratnatraya-vrata begins; it lasts three days, and is marked by adoration of and meditation upon the trio of spiritual jewels.

Bhādra Śu. 14—Ananta-caturdaśī, the holiest day of this holy period of ten days (Daśa-lakṣaṇa Parva), when almost all the Jainas, men and women, young and old, keep fast and worship the Jina.

Āśvina Kṛ. 1—Kṣamāvāṇī, 'the day of universal forgiveness', when every Jaina asks forgiveness of every body else, and himself forgives others, for wrongs done by or to himself, during the past year.

Kārtika Kṛ. 13—Dhanaterasa, the day when Lord Mahāvīra arrived at Pāwā to obtain Nirvāṇa there.

Kārtika Kṛ. 14—Roopa-caturdaśī, also known as Choṭī-Dīwālī, the day before Nirvāṇa, when devotees from all over the country flocked to have the last glimpse (*darśana*) of Lord Mahāvīra.

Kārtika Kṛ. 15—Day of Nirvāṇa of Lord Mahāvīra, also known as Dīpāvali (the feast of lamps), which is celebrated by the worship of the last *Tīrthankara* in the morning and general illumination at night. On the same day, Mahāvīra's chief disciple, Gautama the Gaṇadhara, got Kaivalya and became a Jina himself. A burning lamp symbolises the 'light of knowledge' which dispels the darkness of delusion and ignorance. This memorable event took place in 527 BC.

Kārtika Śu. 1—New Year's Day of the Mahāvīra Nirvāṇa era. Many of the Jaina businessmen begin their accounting year from this day and open fresh accounts or new books on this day.

Kārtika Śu. 5—Jñānapañcamī, celebrated to adore Right Knowledge.

Kārtika Śu. 8 to 15—Kārtikī Aṣṭānhikā, on eight-day festival, marked by fasting and worship, particularly of the Siddhacakra (liberated souls). At some sacred places like Hastinapur, fairs are held.

Kārtika Śu. 15—Period of Cāturmāsa (four-month rainy season retreat) ends, and the ascetics move out. On the same day the annual car procession at Calcutta is taken out.

Agahan Kṛ. 10—Anniversary of supreme Renunciation of Lord Mahāvīra.

Māgha Kṛ. 14—Ṛṣabha Nirvāṇa, the day when the first of the twenty-four *Tīrthaṅkaras* of the Jaina tradition attained Nirvāṇa at Mt. Kailāśa, when humanity was yet in its infancy.

Māgha Śu. 5—Vasantotsava, which heralds the spring season, and is marked by the worship of Sarasvatī, the goddess of learning. From this day also begins the ten-day Daśalākṣaṇī Parva of Māgha, which is characterised, as usual, by an adoration of and meditation upon the ten differentia of Dharma, viz. forgiveness, humility, etc.

Phālguna Śu. 8 to 15—Phālgunī Aṣṭānhikā.

Caitra Kṛ. 9—Birthday of Lord Ṛṣabha—also the anniversary of his Renunciation (*Tapa-kalyāṇaka*).

Caitra Śu. 5 to 14—Caitrī Daśalākṣaṇī Parva.

Caitra Śu. 13—Birthday of Lord Mahāvīra.

Vaiśākha Śu 3—Akṣaya-tṛtīyā, the day when Lord Ṛṣabha broke his first one-year fast at Hastinapur with sugar-cane juice offered by the prince Śreyānśa.

Vaiśākha Śu. 10—Anniversary of Enlightenment (Kevala-jñāna) of Lord Mahāvīra.

Jyeṣṭha Śu. 5—Śruta-pañcamī, the day on which the first instalment of the redacted canon was installed,

worshipped and put forth for public use. The Śāstras (scriptures) are especially worshipped on this day.

Āṣāḍha Śu. 8 to 15—Āṣāḍhī Aṣṭānhikā.

Āṣāḍha Śu. 15—End of the year; end of the Aṣṭānhikā; beginning of the cāturmāsa or Varṣāyoga, the four month's rainy season retreat. The day is also known as Guru-Pūrṇimā, because Lord Mahāvīra, after attaining Kaivalya and becoming an Arhanta, made his first disciple in the person of Indrabhūti Gautama, the Gaṇadhara, and thus became the Guru, the Teacher. The day is made an occasion for especially venerating one's gurus, religious preceptors and teachers.

CHAPTER VIII

PLACES OF PILGRIMAGE, ART AND ARCHITECTURE

In almost every religious system, particularly in Jainism, pilgrimage to holy places associated with the creed is a coveted undertaking in a devotee's life. It is a pious longing which one tries to fulfil as and when he gets an opportunity and his means allow. These holy places are concrete living reminders of deities, personages, events and happenings, held sacred and memorable, and a visit to them is considered meritorious and purifying.

Moreover, pilgrimages satisfy an average individual's craving for change and travel. Change is the spice of life, and pleasure should be the keynote of travel if it is undertaken for the sake of change. Yet, there are not, perhaps, many who can afford to travel in order to satisfy their urge for adventure, or for the mere pleasure of travelling and seeing things. The number of those who travel for purposes of education, seeking livelihood, business, trade or commerce, is always very considerable, but in these cases, generally, a sense of compulsion and limitations of time and scope are implied. Nevertheless, going out of one's village or home-town and visiting far off places has a great educative value and broadens the horizon of one's knowledge and understanding of life and customs as they are in other parts of the world.

A religious pilgrimage has all these advantages, besides which it infuses a holiday mood in the pilgrims, as well as the feeling that they are doing something pious and holy. Very often people go on pilgrimages in groups, sometimes quite large, and in the way, or at the destinations ; they meet many other coreligionists belonging to different parts of the country,

speaking different dialects, and having different customs and manners. For example, at Sammeda-śikhara (Mt. Pārasanātha in eastern Bihar), during the season (usually from October to February), one is sure to see a motley crowd of Jaina pilgrims, men, women and children, hailing from Bihar, Bengal, Orissa, Andhra, Madras, Mysore, Kerala, Maharashtra, Gujarat, Madhya Pradesh, Rajasthan, Haryana, Punjab and Uttar Pradesh, jostling with one another, greeting each other with the common 'Jai Jinendra' (Victory to Lord Jina), plodding the rough steep hilly path barefoot, sparsely clad in simple clean cotton clothes, in the small hours of the night, chanting sacred hymns all the way, attaining the height of the holy mount about day-break, worshipping at some two dozen shrines dotting the different peaks, and returning to the dharmaśālās (rest-houses) at the foot in the afternoon. On the day the pilgrims climb the mountain for worship, they keep a complete or partial fast. On other days, they worship in the temples attached to the dharmaśālās. Almost the entire time of the pilgrims passes in different religious activities, worship, meditation, listening to religious discourses, study of scriptures, chanting and recitation of hymns, eulogies, etc., and alms-giving. They live together in perfect peace and amity, and full of pious thoughts. An almost similar routine is followed at other places of Jaina pilgrimage, of course, depending upon the nature, topography, etc., of the place. In the course of these pilgrimages, the diverse pilgrims live and act as one, proving their cultural unity in diversity to be a living reality, the common object being spiritual benefit.

In the allegorical or spiritual sense, the dictionary meaning of the term 'pilgrim' is 'one journeying through life as a stranger in this world'. It is just the ideal of a religious aspirant in Jainism. He lives his life in the world, scrupulously performs his duties and discharges his obligations, yet his attitude is that of a stranger, an onlooker or observer. He does not identify himself with the show, does not let himself be engrossed in worldly relations and objects. He is a pilgrim who journeys through the world, taking the triple path made up of Right Faith, Right Knowledge and Right Conduct, and pursues his spiritual pilgrimage till he attains the destination, Nirvāṇa. As a matter of fact, in Jainism, a place of pilgrimage is called a

tīrtha or *tīrtha-kṣetra*. A *tīrtha* (literally, a ford) is so called because it helps the aspirant in crossing the ocean of *saṁsāra* which is full of pain and misery, and in attaining liberation from the otherwise unending round of rebirths. The primary aim of a Jaina pilgrimage is, therefore, spiritual edification. It is, perhaps, why the Jainas have generally selected for the sites of their *tīrtha-kṣetras* mountain tops, secluded dales, or jungle clearings, far from habitations and the hubbub of materialism-ridden worldly life, in the midst of captivating natural scenery and peaceful surroundings, conducive to concentrated meditation and spiritual contemplation. The sacred associations of the place give it an added sanctity and make the atmosphere charged, as it were, with spiritualism, sublime purity and transcendental peace. The architecture of the monuments (temples, shrines, etc.), and, above all, the images of the Jina, with countenances lost in the exuberance of peace and contemplation, make the devout pilgrim feel himself face to face with the 'divine presence'. No wonder, if he bursts out in a fit of mystic ecstasy:

> "In a holy place with a god I walk...
> On a trail of beauty, with a god I walk."

Places of Pilgrimage

There are numerous places of Jaina pilgrimage, ancient monuments and sites, scattered all over the subcontinent of India. About a hundred years ago, an eminent archæologist remarked that if you take a point anywhere in India and with it as centre draw a circle with a radius of twelve miles, you are sure to get one or more Jaina place of worship within that area. Another distinguished scholar and reputed historian, Vincent Smith, observed: "The field of exploration is vast. In olden days the creed of Mahāvīra was far more widely diffused than it is now. In the 7th century A.D., for instance, the creed had numerous followers in Vaiśālī (north of Patna) and in eastern Bengal, localities where its adherents are now extremely few. I have myself seen abundant evidences of the former prevalence of Jainism in Bundelakhaṇḍa during the mediæval period especially in the 11th-12th centuries. Jaina images in the country are numerous in places where a Jaina is now never seen. Further south, in the Deccan and the Tamil countries,

Jainism was, for centuries, a great and ruling power in regions where it is now almost unknown".

The places of Jaina pilgrimage, or the Jaina *tīrtha-kṣetras*, may broadly be grouped into four categories. The *Kalyāṇaka-kṣetras*, associated with the birth and other memorable events in the life of the *Tīrthaṅkaras*; the *Siddha-kṣetras*, where the *Tīrthaṅkaras* or other saints attained Nirvāṇa; the *Atiśaya-Kṣetras*, associated with some miracle or myth; and *Kalā-kṣetras*, reputed for their artistic monuments, temples, and images. Many a time, more than one of these characteristics are present at one and the same site. The more important of these sacred Jaina places are enumerated below:

Ayodhyā—(in the Faizabad district of U.P.), birthplace of Ṛṣabha, Ajita, Abhinandana, Sumati and Anantanātha, respectively the first, second, fourth, fifth and fourteenth *Tīrthaṅkaras;* associated with many other events of Jaina religious history including a visit by Lord Mahāvīra; has three big temples and five small shrines.

Śrāvastī—(identified with ruins of Saheṭa-Maheṭa in district Bahraich of U.P.), birthplace of Sambhava, the third *Tīrthaṅkara;* an important metropolis of Mahavīra's times and visited by him more than once; has the ruins of an ancient temple, and a modern temple.

Kauśāmbī—(identified with ruins of Kosam in district Allahabad of U.P.), birthplace of Padmaprabha, the sixth *Tīrthaṅkara;* once a very celebrated city, visited by Mahāvīra several times; has a small temple. The near-by Pabhosā hill is supposed to mark the site of Padmaprabha's austerities and enlightenment, and possesses an ancient Jaina cave with inscriptions, and a modern temple which is more than a hundred years old.

Vārāṇasī—(headquarters of district of same name, in U.P.), birthplace of Supārśva and Pārśva, the 7th and the 23rd *Tīrthaṅkaras* respecitively, also visited by Mahāvīra; was for long the capital of the ancient kingdom of Kāśī. The city has several Jaina temples, those associated with Supārśva and Pārśva being located in the Bhelupura and Bhadaini localities; the

one at Bhelupura is several centuries old. Close to the Buddhist centre at Sāranātha (a suburb of Vārānasī) is the site known as Siṁhapurī, the birthplace of Śreyānsa, the eleventh *Tīrthaṅkara*, which has a fine Jaina temple. A few kilometres up the Gaṅgā, near the river bank, is the temple of Candrapurī, believed to be the birthplace of Candraprabha, the 8th *Tīrthaṅkara*.

Kākandī—(identified with ruins of Khukhundo in district Deoria of U.P.), the birthplace of Puṣpadanta, the 9th *Tīrthaṅkara*; possesses ancient Jaina ruins.

Bhaddilapur or Bhadrikāvati—(identified with the town of Vidiśā in Madhya Pradesh), birthplace of the tenth *Tīrthaṅkara*, Śītalanātha; has several Jaina temples, as also ruins of some very old ones. In the nearby Udayagiri hills there are several Jaina cave temples, with inscribed Jina images in them, dating from the fifth century A.D. Situated a few kilometres from Vidiśā, Sanchi is famous for its Buddhist tope, but the place is also said to be associated with Jainism.

Campāpur—(in Bhagalpur district of Bihar), birthplace of Vāsupūjya, the 12th *Tīrthaṅkara*; the capital of the Aṅga country in ancient times; was visited by Mahāvīra. The Mandāra-giri hill situated close by marks the site where Vāsupūjya practised austerities, got enlightenment and attained Nirvāṇa.

Kāmpilya—(in district Farrukhabad of U.P.), birthplace of Vimalanātha, the 13th *Tīrthaṅkara*, place also visited by Mahāvīra; has two modern temples.

Ratnapurī—(mod. Ronahi in district Faizabad of U.P.), birthplace of the 15th *Tīrthaṅkara*, Dharmanātha; has two small temples.

Hastināpur—(in district Meerut of U.P.), birthplace of Śānti, Kunthu and Ara, respectively the 16th, 17th and 18th *Tīrthaṅkaras*; the capital of the kingdom of the Kurus in ancient times, a very old city now almost quite deserted, associated also with the first and the last *Tīrthaṅkaras* and several other important events of Jaina history; possesses a big temple about two hundred years old, another fine temple about a cen-

tury old, and five small shrines standing on different mounds in the forest, within a distance of some 7 kilometres; the place was once famous for its five Jaina stupas (topes) which are now no more.

Mithilāpurī—(in district Darbhanga of Bihar), birthplace of Mallinātha and Naminātha, respectively the 19th and 21st *Tīrthaṅkaras*; the place was once famous as the home of the Videha Janakas and their spiritualistic philosophy of the *Upaniṣads*.

Rājagṛha—(mod. Rajgir in the Patna district of Bihar), the birthplace of the twentieth *Tīrthaṅkara* Munisuvrata. The place was the capital of the ancient kingdom of Magadha, and is intimately associated with the life of Mahāvīra who delivered his first sermon on Mt. Vipula outside this city, and visited it several times; some other events of Jaina history are also connected with this place. The five hills, Vipula, Ratna, Udaya, Svarna and Vaibhāra, which once encircled the city, are considered sacred and possess ancient and modern monuments which are visited by the pilgrims. A number of rock-cut Jaina cave temples, the most important of which is the Sonabhaṇḍāra, are more than two thousand years old. There are two big temples with attached dharmaśālās in the small township which is also a health resort, the several sulphur springs being an added attraction.

Śauripur—(near Baṭesar in district Agra of U.P.), birthplace of the 22nd *Tīrthaṅkara*, Neminātha; a deserted site marked by many old ruins; also has a modern temple and dharmaśālā.

Kuṇḍalapura-Kuṇḍagrāma-Vaiśālī—(identified with ruined site called Basarh in the Muzaffarpur district of Bihar), birthplace of Lord Mahāvīra. Vaiśālī was at that time a very important city and was the chief headquarters of the Vajjian confederacy of republics. Its head, Ceṭaka, was the maternal grandfather of Mahāvīra whose birthplace, Kuṇḍagrāma, was a suburb of that great metropolis. It is now a deserted site from where ancient Jaina relics have been discovered, and a temple has been built recently.

Lichuāḍa, a few miles away, Baragaon, also called Kuṇḍalapur and lying close to Nālandā, Jṛmbhikagrāma on the banks of the Ṛjivālikā and several other places in Bihar and West Bengal are also associated with Mahāvira.

Purimatāla—(Prayag or Allahabad in U.P.), where under a banyan tree, called the Akṣayavaṭa, Lord Ṛṣabha, the first *Tīrthaṅkara*, got enlightenment.

Kuluhā Pahāra—(near Gaya in Bihar), the place of enlightenment of the tenth *Tīrthaṅkara*.

Ahicchatra—(near Ramnagar in district Bareilly of U.P.), the place of enlightenment of the *Tīrthaṅkara* Pārśva. Here, Dharaṇendra, king of the Nāgas, and Padmāvatī, the Yakṣi, who were husband and wife and devotees of the Jina, tried to protect him from the terrible afflictions caused by an Asura. On a mound in the jungle stand the ruins of ancient temples, and close by in the village a modern temple and dharmaśālā.

Mt. Kailāśa—(now in Chinese occupied Tibet), also known as Aṣṭāpada, is the place of Nirvāṇa of the first *Tīrthaṅkara*, Lord Ṛṣabhadeva.

Sammedaśikhara—(in Hazaribagh district of Bihar), also known as Mt. Pārasanātha is the place of Nirvāṇa of as many as twenty *Tīrthaṅkaras* including Pārśva but excluding Ṛṣabha, Vāsupūjya, Ariṣṭanemi and Mahāvīra. Many other saints practised penance on this holy mountain and attained liberation. It takes the pilgrim about four hours to reach the top where two temples and twenty-four shrines perch on different peaks, and it takes from four to five hours in making a round of these shrines, which is quite a precarious exercise. There are three big temple complexes with commodious dharmaśālās attached to them, and several other monuments. There is no permanent population except that connected with the temple establishments.

Girnāra—(Girinagar or Mt. Urjayanta in Junagarh district of Saurashtra-Gujarat), the place of penance and Nirvāṇa Ariṣṭanemi, the 22nd *Tīrthaṅkara*, and many other saints. The princess Rajīmati, his betrothed, also

practised penance in a natural cave on this mountain. There are several temples and monuments on and near the top, and the pilgrimage is quite difficult. Near the foot are ancient Jaina caves, one of which, the Candra-gumphā, is ascribed to the emperor Chandragupta Maurya, who is said to have stayed in it for a time as an ascetic, on his way to the South. The building of the near-by Sudarśana Lake is also attributed to him.

Pāwāpur—(in Patna district of Bihar), where on the bank of, or in an island in the middle of, the big lotus tank, Lord Mahāvīra attained Nirvāṇa, in 527 B.C., on a day since celebrated as the Nirvāṇa Day or the Dīpāvali (Dīvālī). A picturesque marble temple with the foot prints of the Lord stands in the middle of this pucca tank. Near the bank stand several temple complexes and other fine monuments, old and new, as well as spacious dharmaśālās.

Guṇāwā—(near Gaya in Bihar), the place of Nirvāṇa of Gautama, the chief disciple of Mahāvira; has a temple on the banks of a fine tank.

Mathurā—(in Uttar Pradesh), the famous ancient city, place of Nirvāṇa of Jambūswāmī, the last *kevalin* and third in pontifical succession from Gautama. A big temple, more than a century and half old, dedicated to Jambūswāmī, stands on the Chaurāsi mound, outside the city which also has several Jaina temples. In between the city and the Chaurāsi Md. lies the Kaṅkālı Ṭilā site which has yielded numerous art relics, *Tīrthaṅkara* and other images, ruins of at least two temple complexes and those of the renowned Deva Stūpa which is believed by the archaeologists to have been the oldest known structural monument in India, barring the Indus Valley excavations. The Jaina antiquities from Mathura prove that there must have been a very flourishing Jaina establishment there, at least from third century B.C. to the eleventh century A.D.

Patna—(capital of Bihar), was the chief city of the great Magadha empire during the regimes of the Nandas

and the Mauryas. It was also a great Jaina centre. Here lived the pious merchant Sudarśana who was one of the ideal lay devotees of Mahāvīra, and ultimately got liberation in this city where a monument to his memory still exists in the Gulzarbagh. There are also several modern Jaina temples in this city.

Taxila—(near Peshawar in Pakistan) is associated with Bāhūbalī, the famous ascetic son of the first *Tīrthaṅkara*.

Khaṇḍagiri-Udayagiri—(twin hills near Bhuvaneshvar in Orissa), graced by the Nirvāṇa of many saints, and possess rock-cut cave temples, ancient images, inscriptions and other antiquities, particularly associated with Mahāmeghavāhana Khāravela, a great emperor and a pious Jaina of the second century B.C.

Sonagiri or Śramaṇācala—a hill near Datia in Madhya Pradesh, is studded with some eighty Jaina temples and shrines, and is a *siddhakṣetra*.

The holy hills, Droṇagiri, Reśindigiri, Naināgiri, Muktāgiri, Siddhavarakūṭa, Pāwāgira and Cūlagiri (Baḍwānī) are also situated in Madhya Pradesh and are likewise *Siddhakṣetras* from each of which numerous saints are believed to have attained Nirvāṇa in the past. The *Siddhakṣetras* lying in the state of Gujarat are Tāraṅga and Pāwāgarh (both near Baroda) and Śatruñjaya (in Saurashtra). The last-named hill possesses numerous beautiful temples, as also does the adjacent town of Palītānā. It is by far the most favourite resort of the temple worshipping section of the Śvetāmbara sect. The Gajapantha hills (near Nasik), Māṅgī-Tuṅgī (near Manmada) and Kuṁthalagiri (in Sholapur district) are the *Siddhakṣetras* situated in the state of Maharashtra.

Of the *Atiśaya-kṣetras*, the most remarkable is Śravaṇa-belgolā (in district Hasan of Mysore State), named after the big white tank associated with the Śramaṇas (Jaina ascetics). Near the tank rise up the hills Candragiri and Indragiri or Vindhyagiri. The former is associated with the penance of the great saint Bhadrabāhu and his royal disciple, Candragupta Maurya. On the Vindhyagiri stands the world-renowned fifty-seven feet high colossus of Gommateśa Bahubali. There are numerous other monuments and inscriptions scattered all over the place. Many myths and miracles are also associated with the

image. More important of the other *Atiśaya-kṣetras* are the Padmāvatī temple at Humca in the Mysore State, Nagercoil near Cape Comorin in the far south; Vighneśwara Pārśva temple at Aste near Alund in Andhra; Maksī Pārśvanātha (near Ujjain), Kuṇḍalpura (near Damoh), Rāmgiri alias Rāmtek (near Nagpur), Antarikṣa Pārśvanātha (near Akolā), and Bhaṭakuli (near Amravati), in Madhya Pradesh, Kesariyānātha Ṛsabhadeva (near Udaipur), Bijoliyā Pārśvanātha (in district Bhilwārā), Mahāvīraji and Padmapurī (both near Jaipur), in Rajasthan.

Among the Jaina *Kalā-kṣetras* particularly noteworthy for their art treasures, including beautiful temple complexes, sculptures, reliefs, and other fruits of creative imagination, ancient and mediaeval, which have sanctified these sites and made them places of pilgrimage, are: Devagarh, Khajuraho, Chanderi, Gwalior, Ahār, Papaurā, Pacharai, Thūbonjī, Binaji, Ajaigarh, Gyarasapur, Chāndpur, Bānpur and Madanpur, all lying in the Bundelkhaṇḍa region of U.P., and M.P., Mt. Abu with its world-famed Delwārā temples, Rānakapur, Chittor, Osia, Chandkheri, Kumharia, Achalgarh, Sadri, Ajmer and Jaipur-Amer, in Rajasthan; the cave temples of Ellora, Ajanta, Badami and Dharasiva, and places like Kopana Gerusoppe, Dahigaon, Bahubali-Kumbhoj, Hampi, Belur, Varaliga, and Halebid, in the Deccan, and the Gommatta colossi at Kārkala, Venur, Shramanappagiri, Hastihalli, and Dharmasthala, Muḍabidre with its Jina images made in various precious stones, Arphakam, Thirupathhaikunaram, Tirumalai, Sittanavassal and Conjevaram, in South India.

The itinerary, though apparently quite formidable, does not exhaust all the places of interest. Some of them are of merely local or regional significance, and there are several centres (like songarha in Saurastra), quite big and influential, but only of a recent growth. Many towns and cities (such as Delhi, Calcutta, Ahmedabad, and Bombay) on the way, have an attraction for the pilgrims because of their temples, śāstra-bhaṇḍāras (religious manuscripts libraries), some saintly person or scholar residing there, and so on. The number of those places is also not inconsiderable, which have been totally forgotten or about the existence of which we have literary traditions but which we are unable to trace or identify at present.

Art And Architecture

The Jainas have been amongst the foremost in contributing to the cultural heritage of India. They have enriched the country's art treasure with numerous and diverse specimens of art and architecture, not a few of which are unique and vie with the best in their grandeur and artistic merit.

It may be noted at the outset that the Jaina art has been essentially religious, and, as with everything else in life, it would appear that the Jainas have carried their spirit of acute analysis and even asceticism into the sphere of art and architecture, so much so that in the conventional Jaina art the ethical object seems to predominate, and one may sometimes find in it a lack of the purely æsthetic element conducive to its own growth. There are minute details, for instance, in texts like the *Mānasāra*, which show that there was a regular system of sculpture and architecture to which the workers in these arts were expected to conform strictly. But, the same thing holds true of the Buddhist and Brahmanical arts, which were equally religious and required adherence to prescribed rules and conventions. If there was any difference, it was only of degree, and the Jaina art, with all its peculiarities and distinctive features, was not at any time very different from or independent of the contemporary art trends. Moreover, even religion is emotional to a considerable extent, and this fact gave ample scope to the talent of the Jaina artist.

The most distictive contribution of Jainism to art was in the realm of icon-making. Innumerable Jaina images made of stone, metal including gold, silver and bronze, wood, terracotta, and even precious stones, are available. As Walhouse observed, "The Jainas delighted in making their images of all substances and sizes, but almost always invariable in attitude whether that be seated or standing. Small portable images of the Saint are made of crystal, alabaster, soap-stone, blood-stone, and various other materials; while the larger are carved from whatever kind of stone is locally available."

There is also no period or century in the annals of Indian art for which ample material pertaining to Jaina religious sculpture is not forthcoming. According to tradition, Bharata, the first paramount sovereign of the country and eldest son of

the first *Tīrthaṅkara*, was the first to raise temples to the memory of the Lord and instal the Jina's images in them. Archaeologists have noticed a remarkable resemblance between the earliest extant images of Ṛṣabha and the figures of standing or seated nude yogins found inscribed on some terracotta seals, relics of the prehistoric Indus Valley civilization, discovered at Mohenjodaro, as well as the nude Harappan red-stone statuette, almost equally old. The latter is remarkably akin to the polished stone torso of a Jina image from Lohanipur near Patna, which is ascribed to the Mauryan times (*circa* 4th century B.C.). The Hāthīgumphā inscription of Khāravela (2nd century B.C.) speaks of the re-installing by that emperor of an image of the Jina in Kalinga (Orissa) which had been taken away from that country to Magadha by a Nanda king in earlier times, thus taking back the antiquity of that image also to at least the 4th century B.C.

The ancient city of Mathura was for centuries one of the greatest centres of the Jainas and their flourishing establishment in that place seems to have had a continued history from about the second century B.C. to the 12th century A.D. The sculptured treasures, yielded by the site, remarkable equally for their variety as well as numbers are of the greatest aesthetic and iconographic value. Specimens of Jaina icons and other religious sculptures from Rājagira, Vidiśā, Kahauṁ, Deogarh, Chanderi, Khajuraho and other places in Northern India, and from differnt parts of Bengal, Orissa, Saurashtra, Maharashtra, Andhra, Karnataka and the Tamil countries, belonging to the first millenium of the Christian era, also speak eloquently of the development of the art of sculpture at the hands of the Jainas. Even during the mediaeval period, notwithstanding the iconoclastic zeal of the Muslim rulers and other unfavourable circumstances, the iconmaking activity of the Jainas does not appear to have abated noticeably. In one year alone, in the last decade of the 15th century, thousands of marble images of the *Tīrthaṅkaras* were consecrated and sent out by cart-loads to different parts of the subcontinent. And, it is to this period that the wonderful Jaina colossi belong, the earliest and most celebrated of them being the one at Śravaṇa-bel-golā, carved out about the beginning of the last quarter of the tenth century A.D. In the words of Heinrich Zimmer, "It is human in shape and

feature, yet as inhuman as an icicle; and thus expresses perfectly the idea of successful withdrawal from the round of life and death, personal cares, individual destiny, desires, sufferings and events." Another connoisseur speaks of it as "A statue solid set, and moulded in colossal calm"; and Walhouse says, "This is one of those colossal statues that are found in this part of the country, statues truly Egyptian in size, and unrivalled throughout India as detached works...Nude, cut from a single mass of granite, darkened by the monsoons of centuries, the vast statue stands upright, with arms hanging, straight, but not awkwardly, down the sides, in a posture of somewhat stiff but simple dignity."

Among Jaina sculptures, the *Tīrthaṅkara* images, no doubt, are the most numerous, and they do afford some ground for the criticism that they are more or less uniform and provide the artist little scope for the display of his talent. But, in the representation of the many lesser deities or godlings belonging to the Jaina pantheon, particularly the Yakṣī and Yakṣa attendants of the different *Tīrthaṅkaras*, the goddess of learning, the nine planets (*nava-graha*), *kṣetrapālas* (wardens of the regions), the worshippers, and various decorative motifs, as also in depicting scenes from the traditional life stories of the *Tīrthaṅkaras* and other celebrities of yore, the artist was not restrained by any prescribed formulæ and had greater freedom. He could also give full play to his genius in carving natural objects and secular scenes from contemporary life, which are sometimes marvellous, very informative and full of æsthetic beauty. At Mathura and many other places, Jaina art abounds in such stray pieces of sculpture, including votiva tablets, stone railings, railing pillars, architraves, lintels and other basereliefs, apart from the pillars, ceilings, walls, balconies, domes, etc., of mediaeval temples like those of Khajurāho, Ābu and Rāṇakapura, and the still earlier cave temples of places like Ellora.

In the field of architecture, the śtūpa (tope) seems to have been the earliest form favoured by the Jainas. In fact, as tradition has it, the stūpa built at Hastinapur by Śreyāṁsa, the younger brother of the king of that city, in honour of the breaking of the one-year long fast by Lord Ṛṣabha, the first *Tīrthaṅkara*, was the first religious monument built by man. The Jaina stupa unearthed at the Kaṅkālī Tīlā site of Mathura,

in the early nineties of the 19th century, was regarded by archaelogists like V. A. Smith as not only the oldest known structure of that type but also as, perhaps, the earliest extant building in India, apart, of course, from the pre-historic Indus Valley relics which came to light later. Smith thought that "600 B.C. is not too early a date for its erection". Dr. Fuhrer, who superintended the excavation of the stūpa, said, on the basis of an inscription bearing words to mean, 'Deva Stūpa, built by the gods,' discovered at the site, "The stūpa was so ancient at the time when the inscription was incised that its origin had been forgotten. On the evidence of the characters the date of the inscription may be referred with certainty to the Indo-Scythian era and is equivalent to A.D. 156. The stūpa must, therefore, have been built several centuries before the beginning of the Christian era, for the name of its builders would assuredly have been known if it had been erected during the period when the Jainas of Mathura carefully kept record of their donations." Since Mauryan art was known as the Yakṣa art and the pre-Mauryan as the Deva art, Dr. V. S. Agrawala surmised that this stūpa must have belonged to times prior to those of the Buddha and Mahāvira. The stūpa is said to have been golden originally, but was, perhaps, made of mud. At some time during the interval between Pārśva's Nirvāṇa (777 B.C.) and the birth of Mahāvira (599 B.C.), it was encased in brick, and in the times of the Mauryas, in the 4th or 3rd centuryB.C., it was repaired and renovated when stone was used freely in it for the first time. Unfortunately, the excavation of the site was handled so carelessly as to obliterate all traces of the original structure. However, a beautifully sculptured piece, described by Smith as the central portion of the lowest beam of a *toraṇa* archway belonging to the railing which ran round the Stūpa, gives an idea of what the general appearance of the Stūpa might have been. One side of this relic bears in the middle the likeness of a stūpa which is being worshipped by *kinnaras* and *suparṇas* (half-men and half-birds), and on its reverse is the representation of a procession, probably on its way to the Stūpa. About half a dozen other antiquities discovered from the same site bear representations of a stūpa, and remains of several other Jaina stūpas have since been discovered elsewhere in the country.

With the rise of Buddhism and the growing popularity of the stūpa form of architecture with the followers of that creed, particularly since the time of Aśoka (about the middle of the 3rd century B.C.), it began to lose ground with the Jainas, and a time came when all such structures were unhesitatingly attributed to the Buddhists. Fleet rightly observed, "The prejudice that all stūpas and stone railings must necessarily be Buddhist has probably prevented the recognition of Jaina structures as such." Smith also says, "In some cases, monuments which are really Jaina have been erroneously described as Buddhist." It may be noted here that the practice of maintaining and repairing old stūpas and even of erecting new ones continued with the Jainas till late mediæval times, especially in places like Mathura and Hastinapur. No remains are, however, traceable of the stūpas raised at Pāwāpur, Rajgir and elsewhere, in honour of Mahāvīra, soon after his Nirvāṇa. It appears that the stūpa was a feature of early North Indian Jaina architecture, and when, during the post-Christ centuries Jainism suffered a decline in the north, simultaneously gaining an ascendancy in the south, the Karnataka type *nisidyā* or *chatrī*, bearing foot-prints of the saint in whose honour it is erected, gradually replaced the stūpa even in the north, as a funerary monument.

The early Jaina monks being mostly forest recluses and wandering ascetics, natural caves or caverns on the sides or top of hills, situated away from human habitation, served as temporary refuges and places of stay for them. The earliest notable examples of such Jaina caves are those at Singhanpur and Jogimārā in Madhya Pradesh, Barabar and Rajgir in Bihar, Pabhosā in U.P., Girnār in Gujarat, Mohiala in Maharashtra, Ramkond in Andhra, and Sittanavasal in the erstwhile Pudukotta state in South India. Some of the caves in the last-named place and its neighbourhood contain polished stone-beds which are believed to have been the *sallekhanā* beds of Jaina ascetics. Inscriptions in the Brāhmī script of the third-second century B.C. discovered there prove them conclusively to be *adhiṣṭhānas* or Jaina monasteries. They were probably the places resorted to for purposes of worship or penance, and continued to be so till cave-temples were scooped out of the rocks, those on the western slopes of the Sittanavasala hill being cut about 600 A.D.

The more important of the still earlier rock-cut cave-temples of the Jainas are those at Khaṇḍagiri-Udayagiri in Orissa, Rajgir in Bihar, Udaigiri in Madhya Pradesh, Candragiri of Śaravaṇa-belgolā in Mysore, Junagarh in Gujarat, Badami, Ajanta, Aihole, Patani, Nasik, Ankai and Dharashiva (Terapur) in Maharashtra, and Kulumulu in Tamilnad.

In fact, it was only from the third-fourth century A.D. on that the practice of living more or less permanently in out of the way temples or establishments gradually began to gain ground with a large section of the Jaina ascetics, and it gave encouragement to the making of cave temples. As Smith observed, "The varying practical requirements, of course, has an effect on the nature of the buildings required for particular purposes." Still, the Jaina monks could never do away with their asceticism and austere way of living in a very considerable degree. It is probably why even in the days of Ajanta and Ellora but few Jaina caves were built and there were only about three dozen such cave temples built between the 5th and the 12th centuries A.D., and these, too, by the Digambara section of the Jaina community.

The caves at Dharashiva, about 60 km. north of Sholapur are, perhaps, the largest in extent, while that at Kulumulu, in the Tinnevelly district of Tamilnad, which is now used by the Śaivas, has been described as 'a gem of its class'. The Nasik caves have a large number of cells and halls for the monks, and indicate the existence of a big establishment and centre of learning there during the Rāṣṭrakūṭa period (8th to 10th century A.D.), probably in the time of the Jaina saint scholars Svāmi Vīrasena and Jinasena. Those at Ankai (Ankai-Tankai), in the Khandesh district, though smaller, have some very beautiful dancing figures poised on petals and bearing musical instruments. By far the most interesting cave-temples of the Jainas, from the artistic point of view, are, however, the Indrasabhā and Jagannātha-sabhā groups at Ellora, which constitute a maze of excavation leading from one into another. "The architects", says Burgess, "Who excavated the two Sabhās at Elura, deserve a prominent place among those who, regardless of all utilitarian considerations, sought to convert the living rock into qasi-eternal temples in honour of their gods". According to Percy Brown, "No other temple at Ellora is so complete in its arrange-

ments or so finished in its workmanship as the upper storey of the Indrasabhā, all the large sunk panels between pilasters on every wall being filled with figure subjects, while the pillars, admirably spaced, and on occasion joined by dwarf walls, are moulded, fluted, and faceted, as in no other instance." The richly carved details, the perfected finish, the precision and accuracy of the cutting generally, all indicate a maturity which marks the final phase in the evolution of this branch of art. These excavations are not copies of structural buildings, but are examples of rock-hewn architecture, which had developed into a distinct style and reached its zenith in the region of the Western Ghāts.

Among the Jainas, icon or image worship has been found prevailing since the beginning of historic times, hence the practice of building temples and shrines dedicated to the worship of the Jinas or Arhantas must have been started in very remote times. Apart from Jaina traditions to the effect, the original Pāli canon of the Buddhists has references to the existence of Arhat *caityas* (shrines) at Vaiśāli and elsewhere for instance, in the *parinibban Suttanta* the Buddha is said to have once remarked, "So long as the Vajjians honour and esteem and revere and support the Vajji *caityas* in town and country, and allow not the proper offerings and rites, as formerly given and performed, to fall in desuetude...so long may the Vajjis be expected not to decline, but to prosper.". Thus, the Vajjis, that is, the Licchavis, among whom Mahāvīra was born, probably a few decades prior to the birth of the Buddha himself, and who had been the followers of the creed preached by the preceding *Tīrthaṅkara*, Pārśva, had their own shrines and temples in which they worshipped the images or other symbolic representations of the Jina. From the evidence of the existence of Jina images in Orissa and Magadha in the times of the Nandas and Mauryas, we may safely presume that there were Jaina temples in those regions in the fifth, fourth and third centuries B.C. A *toraṇa* inscription from Mathura, recording its dedication by the *śrāvaka* (lay hearer) Uttaradasaka, the son of Vatsi mother and disciple of the saint Mahārakṣita, for the temple of Jina, has been assigned by Buhler to about the middle of the second century B.C., on the basis of its archaic characters and the pure Prakrit language used in it. It has been inferred

from this discovery that a very magnificent Jaina temple must have been constructed near the Deva Stūpa at the Kaṅkālī Tīlā site of Mathura some time before 150 B.C. A pilaster, with inscription in characters of the Śaka-Kuṣāṇa period and cut out of the back of an ancient nude Jina image, as also a small statue with a like inscription and carved out of the back of a sculptured panel with a very archaic record on the other side, prove, in the opinion of V. Smith, that "the Jainas of Indo-Scythian period at Mathura used for their sculptures materials from an older temple."

Remains of Jaina temples of the Gupta Age (4th to 7th century A.D.), also known as the Classical Age of Indian art and literature have been discovered at Mathura, Ahicchatra, Kahaon and Deogarh in the north, and of the contemporaneous Cālukyan age at Aihole, Anjaneri, Pattadakkal and Śravaṇa-bel-gola in the south. From the 9th century on, structural architecture began to replace fast the rock-hewn type and it made a rapid stride and remarkable development under the Candellas of Jejakabhukti (Bundelakhaṇḍa), the Solankis of Gujarat and the Hoyasalas of Karnataka.

The most noteworthy specimens of the Candella art are represented by the Jaina group of six temples at Khajaraho, built in the 10th and 11th centuries A.D. As Dr. Klaus Fisher observes, "In beauty of outline and richness of carving, these temples are unsurpassed by any kindred group of monuments in India...... The parallel friezes are elaborated by excellent statuary in the typical full developed Khajuraho style of sculpture. Rows of figures without architectural interruptions, dominate the entire scheme being continuous right round the structure...... The recessed ceiling of the portico (in the Pārasanātha temple) is a masterpiece of carving, from the centre of which hangs a pendant decorated with chain and floral patterns and terminating in a pair of intertwined flying human figures...... The *apsarās* figures on the outer walls of the sanctum are masterpieces of sculpture and display superb grace in their modelling. Specially noteworthy are the figures on the northern side exhibiting a woman fondling a child, a woman writing letter, a little figure extracting a thorn from a woman's foot and a woman at her toilet." The workmanship of the decorative detail of the exterior in the Malde temple at Gyaraspur near

Vidiśā, belonging to about the same period and region, and the huge images in its sanctum display the high standard of art and architecture that prevailed for a long time over a great area of central India.

The two temple complexes, known as the Delawārā temples at Mt. Ābu and built in the 11th and 12th centuries A.D., by the ministers of the kings of Gujarat, are regarded among the minor wonders of the world. About these dreams in marble, which were designed if not exactly by Titans, were certainly finished by jewellers, Henry Cousens wrote, "The amount of beautiful ornamental detail spread over these temples in the minutely carved decoration of ceilings, pillars, doorways, panels and niches, is simply marvellous ; the crisp, thin, translucent, shell-like treatment of the marble surpasses anything seen elsewhere, and some of the designs are veritable dreams of beauty. The work is so delicate that ordinary chiselling would have been disastrous. It is said that much of it was produced by scraping the marble away, and that the masons were paid by the amount of marble dust so removed." Fergusson, another famous connoisseur of Indian art, observed, "In both temples a single block in the angles of the octagon suffices to introduce the circle. Above the row of the ornaments sixteen bracket pedestals are introduced, and supporting statues in the centre is a pendent of the most equisite beauty. The whole is in white marble and finished with a delicacy of detail and appropriateness of ornamentation which is probably unsurpassed by any similar example to be found anywhere else. It is difficult, by means of illustrations, to convey a correct idea of the extreme beauty and delicacy of these pendant ornaments."

In Karnataka and further south, a number of Jaina temples at Śravaṇa-bel-gola, Kambadahalli, Jinanathpur, Humca, Lakundi, Tirumalai, Tirupattikunram, Mudabidre, Karkal, Venur, Halevid, Gerusoppe, Hampi and several other places, built under the Later Chalukyas, Hoysalas and eraly Vijayanagar rulers, from the 11th to the 16th century A.D., are excellent pieces of architectural skill, and illustrate the various stages in the development of the Dravidian style under the patronage of those dynasties. Speaking in particular of the Jaina *basadis* (temples) of Mudabidre, Fergusson says that they resemble Himalayan structures and have influenced the whole architec-

ture of the South, that their external plainness gives no clue to the character of their interiors, and that, "Nothing can exceed the richness or the variety with which they are carved. No two pillars are alike, and many are ornamented to an extent that may almost seem fantastic. Their massiveness and richness of carving bear evidence to their being copies of wooden models". In the words of Logan, "The Jainas seem to have left behind them one of their peculiar styles of temple architecture; for the Hindu temples, and even the Mohammedan mosques of Malabar, are all built in the style peculiar to Jainas, as it is still to be seem in the Jaina *basadis* at Mudabidre and other places in South Canara." And, Abdel Razzak, the Arab merchant traveller of the 15th century, on having a glimpse of the interior of the principal temple at Mudabidre, declared, "This temple of idols has not its equal in the universe......The whole is worked with wonderful delicacy and perfection." The Jaina temple complex in the hamlet of Bastihalli outside Halebid is one of the finest examples of Hoyasala architecture. Speaking about the Pārasanātha temple of this place, Klaus Fisher says, "The central ceiling is perhaps the best carved in Halebid at all. It is borne on twelve beautiful pillars of hard dark stone perfectly designed, carved and finished. They are so finely polished that one can see one's face and figure reflected." The most noteworthy extant specimen of Jaina architecture of the Vijayanagar age is the group of temples known as the Ganigitti, in the ruins of Hampi (Vijayanagar).

The iconoclastic zeal of Mahmud of Ghazni and an almost regular crusade against temples and images launched by the Muslim sultans and kings of Delhi as well as their provincial governors allowed traces only of a few temples built prior to the 12th century to remain. And, during the next six hundred years or so people seldom dared to build a fine or conspicuous temple, particularly in regions where Muslim political influence predominated. The few fine structures which belong to this period are to be found in out of the way places, mostly in the interior of Rajasthan, such as at Osia, Marwar, Palli, Sadri, Kumharia and Ranakpur. The Mahavira temple at Osia, with the magnificent *maṇḍapa* (hall) approached through a series of beautifully ornamented pillars, was originally built in the 9th-10th century and considerably enlarged subsequently. The

1. Jala-mandir at Pawa, the Nirvana-place of Tirthankara Mahavira

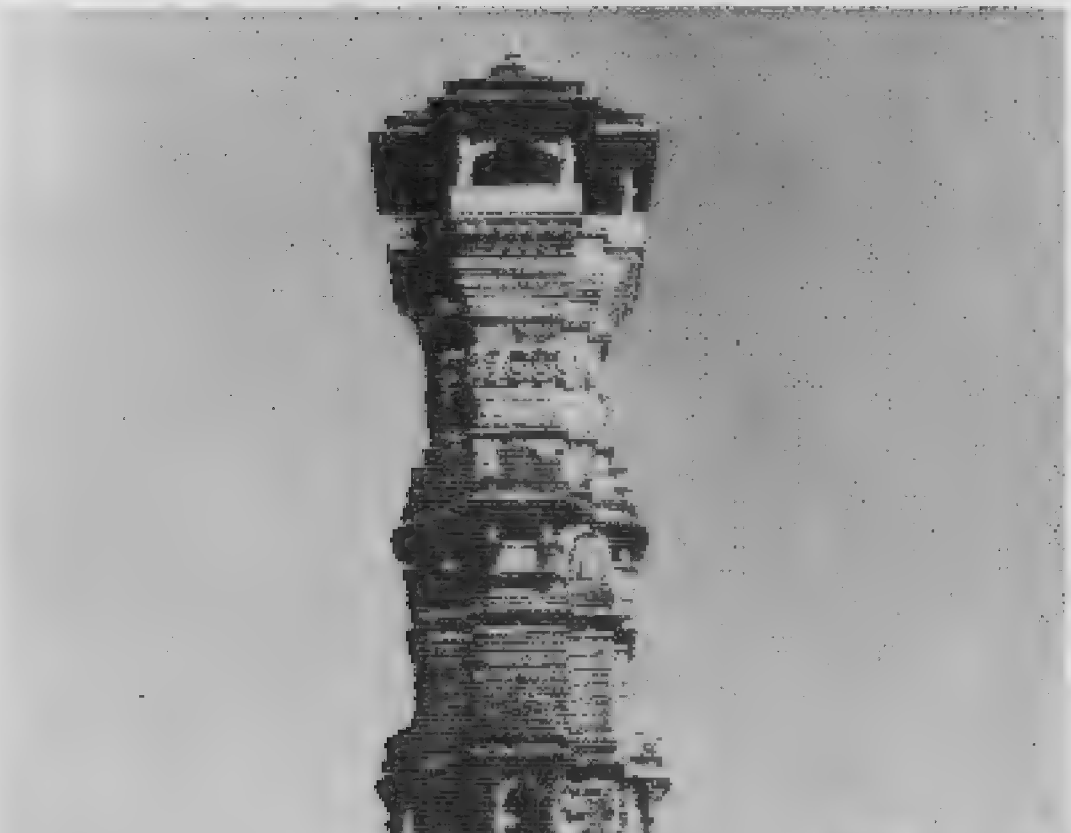
2. Parshvanatha from Bundi, now at Ahichchhatra

3. 57-feet high Gommateshvara Bahubali at Shravanabelgola

4. Sarasvati from Bikaner, now in the National Museum, New Delhi

5, Ranigumpha cave (No. 1), Udaigiri. Orissa

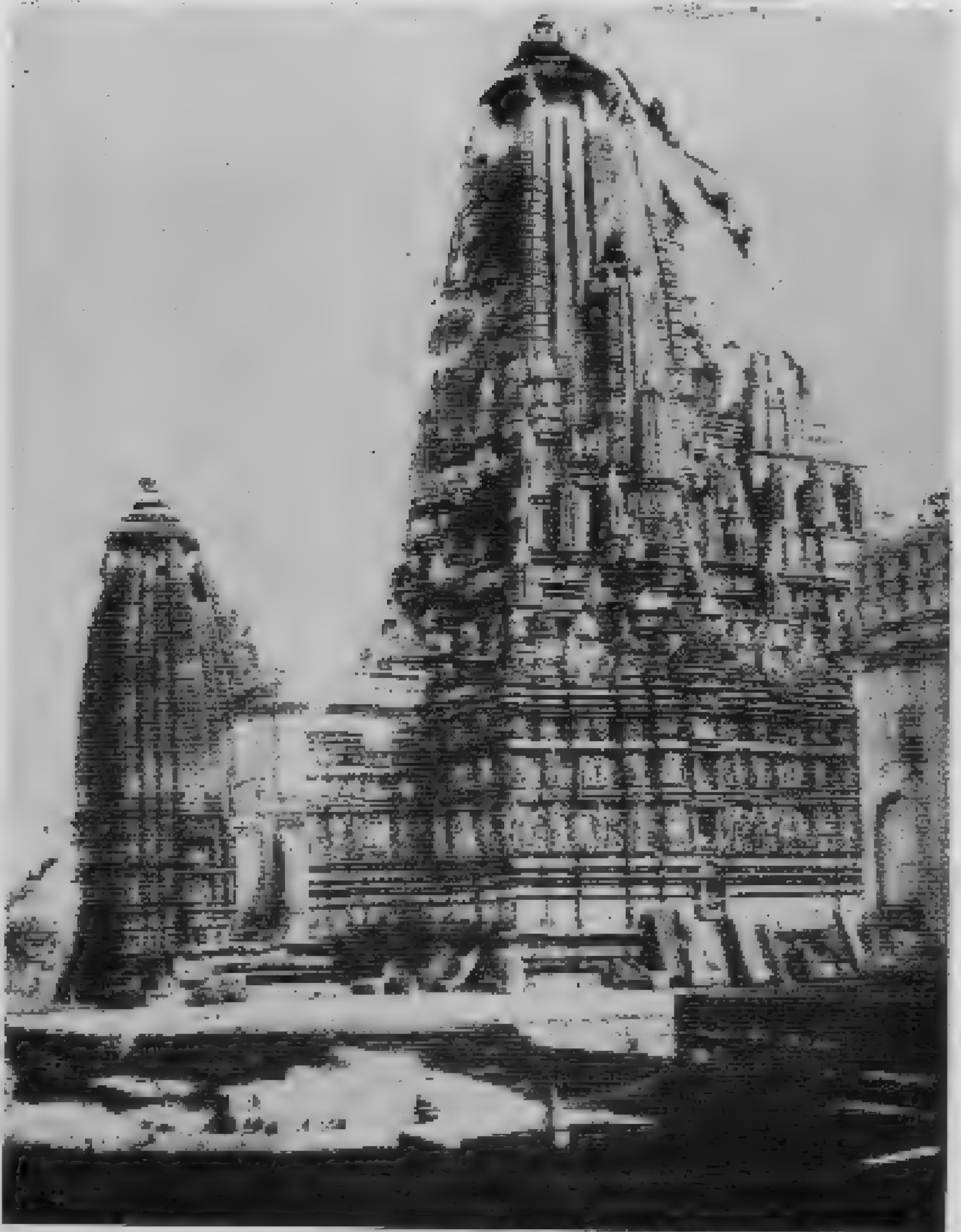
6. A Mana- stambha at Deogarh



7. The Kīrti-stambha at Chittor

[library stamp, illegible]

8. Ayaga-pata with Brahmi inscription and stupa-representation, from Mathura



9. Parshvanatha and Adinatha (smaller one) temples at Khajuraho

Naulakha temple at Marwar Palli was built in 1161 A.D. and the temples at Sadri between the 11th and 16th centuries. The Chaumukha Ādinātha temple complex at Ranakpur in Marwar, built in 1439 A.D., covers a space of over 40,000 square feet, and has twenty-nine halls in it, containing four hundred and twenty pillars no two of which are alike in their design. "At first sight the interior appears to be a complicated labyrinth of courts and pillared halls", says Klaus Fischer, "but its regular and balanced composition soon becomes evident...The principal impression conveyed by this temple is the variety and multiplicity of its parts, yet all are well proportioned and uniformly disposed within the scheme. Mediaeval Jaina temples of Gujarat, particularly the ones at Patan (district Mehsana) are noted for their fine and elaborate wood carvings. During the past two centuries, numerous temples have sprung up all over the country, in the popular places of Jaina pilgrimage and in important towns and cities, several of which, like the Badridas temple at Calcutta, are visited by foreign tourists as well.

In their temple architecture the Jains, as was natural, adopted the art styles, Indo-Aryan or Nagara in the north and Drividian or Besara in the Deccan, the south and south-east, which were prevalent in the places and times where and when they built their temples. They however also introduced certain characteristic features in keeping with their own culture and ideals, which tended to make it a distinct Jaina art, at least to an extent. Then, they created in certain localities whole 'cities of temples,' such as in Śravaṇa-bele-gola, Mudabidra, Shatrunjaya-Palitana, Abu, Deogarh, Sonagir, Sammeda-shikhar, Thubonji, Ahar, Khajuraho, Kundalpur, Pachrai, Papaura, Pawapur and Rajgir.

The Jains have been acclaimed by art connoisseurs to have distinguished themselves by their decorative sculpture, as distinct from individual statuary, and to have attained a considerable degree of excellence in the perfection of pillared chambers, one of their favourite forms of architecture. These took various shapes and gave full play to a variety of designs, differing according to the locality, the nature of the climate, or the substance available out of which to execute their artistic

ideals. Some of these richly carved and sculptured pillared chambers have been declared by reputed art critics as the finest specimens of the ancient and early mediaeval Indian architecture. In fact, many of the decorative carvings and bas-reliefs are so full of human interest that the austere asceticism which symbolised itself in the huge, stoic and nude Jina images was more than counterbalanced by the abundance and variety of these sculptures which in a sense gave expression to the later and emotional Jainism. The representation of the nāga is also a distinct feature of the Jaina art; snake images are very frequent about Jaina temples, particularly in Mysore and Canara, there being a regular Nāgarāja temple at Nagercoil near Cape Comorin, which, it has been proved, was originally a Jaina shrine.

Another peculiar contribution of the Jains not only to the South Indian but also to the whole of Indian or even Eastern art is the free standing pillar found in front of almost every *basadi* or Jaina temple in South India. There are more than twenty such pillars in the district of South Canara alone. The Mathura Jaina Elephant Capital of the Year 38 (A.D. 116), the Kahaon Jaina pillar with the images of Pañca-Jinendra carved on it (A.D. 460), the Deogarh Jaina pillar (A.D. 862) of the reign of Bhojadeva of Kannauj, and the Jaina Victory Pillar at Chittor (*circa* 13th-14th century A.D.) are the more important of North Indian examples pertaining to the ancient and mediaeval times. During the past one hundred years numerous such pillars have been erected in different parts of the country. The Jains generally call these pillars *Mānastambhas*, the prototypes of which they believe, stood just within the main entrance to the audience hall (*samavasaraṇa*) of the *Tīrthaṅkara*, the temple itself representing the *samavasaraṇa*. They are tall and elegant structures, with a small pavilion at the top on the capital, surmounted by a pinnacled dome (*śikhara*), and images (usually four) of the Jina installed in the pavilion. The Jaina pillars are, however, quite different from the *Dīpastambhas* (lamp-posts) of Hindu temples, or the *Kīrtistambhas* (victory-pillars) of kings and conquerors. Writing about these Jaina *Mānastambhas* of South India, Walhouse observed, "The whole capital and canopy are a wonder of light, elegant, lightly decorated stone work and nothing can surpass the stately grace

of these beautiful pillars whose proportions and adaptations to surrounding scenary are always perfect and whose richness of decoration never offends." Fergusson also admires 'the complicated and airy forms of the Jaina *stambhas*'.

It is also noteworthy that the Jains showed taste in always selecting the best views for their temples and caves. At Ellora they came, perhaps, too late when the best sites had already been appropriated by the Buddhists and the Śaivas, but elsewhere, as Longhurst says, "Unlike the Hindus, the Jainas almost invariably selected a picturesque site for their temples, valuing rightly the effect of environment on architecture." The hill originally occupied by them, south of the great Pampapati temple, is significantly called the Hemakūṭam, or the 'golden peak'. There is also not a more picturesque spot in the vicinity than that chosen and occupied by the Jains at Shravana-belgola, their chief centre in the South. Similarly, Mudabidre, their great stronghold in South Canara, is marked by natural beauty and convenience and shows how wise the Jains were in choosing the site of their establishments. The same holds true about their important holy places elsewhere, such as Mt. Pārasnātha (Sammedaśikhara), Rajgir, Pawapur, Mandargiri, Khandagiri, Udayagiri, Sonagir, Deogarh, Abu and Girnar.

The Jains did not reglect the theoretical side of the subject either. Works like *Vastusāra* and *Prāsāda-maṇḍana*, written by Thakkar Pheru, a Jaina engineer of Delhi, about 1315 A.D., enumerate twenty-five different kinds of temple buildings, and must have served as practical handbooks for the architects of Jaina temples during the mediaeval period.

In the realm of painting, specimens of pre-historic art bearing Jaina influence are to be seen in the Singhanpur and Jogimara caves of Madhya Pradesh. Traces of old fresco paintings are visible in a Jaina cave (Rānīgumphā) near Bhuvaneshwar (Orissa), in the Tarapur caves and in one of the Jaina caves at Ellora, but the more notable of the early examples exist in the Jaina caves at Kanchipura, Sittannavasala and Tirumalai. They are akin in style and technique to the Ajanta and Bagh frescoes. Those of Sittannavasala are assigned to the beginning of the 7th century A.D., and the Tirumalai ones to the 11th century, but the latter contain traces of still older paintings

covered up by the existing works, the finest of which is a group of twelve nuns or female Jaina ascetics. The art of mural painting continued to flourish with the Jains even in later times, and on the walls of the Jaina Maṭha at Shravana-bel-gola there are several examples of how the chief tenets of their religion were sought to be inculcated by means of this art. Symbolic representations of religious tenets, scenes from Jaina *Purāṇas* or lives of the *Tīrthaṅkaras* and even secular subjects like a south Indian kings's court were handled skilfully by the Jaina artists. It has been said that the beauty of the Jaina painting lies in the interpretation of form by means of a clear cut definition, regular and decided through the convention of pure line. "And, about their decorative painting, Eric Schroeder says, "Nothing could be more admirable as ornamental pattern than Jaina Painting." It may also be noted that a number of comparatively recent Jaina temples in the country are also adorned with paintings on their walls and ceilings.

Miniature painting in the form of illustrated manuscripts which sometimes contain whole stories worked out in pictures, was greatly developed by the Jains during the mediaeval period. According to Dr. Coomaraswamy mediaeval Indian art has nothing finer to show than these Jaina paintings, only the early Rajput pictures of *rāgas* and *rāginīs* being of equal aesthetic rank, that the tradition of Jaina painting is recovered in manuscripts of the 13th and subsequent centuries, and that it is very evident that both in composition and style the pictures belong to an ancient and faithfully preserved tradition. Quite a good number of such illustrated manuscripts, some of which are of excellent artistic merit, are extant in the different *Śāstra-bhaṇḍāras* (manuscript-libraries) of the Jains. Besides these there are several specimens of beautifully illustrated *vijñapti patras* (invitation rolls) and other pieces of Jaina miniature painting.

The art of calligraphy and decorating the palm-leaf and paper manuscripts and their cover-boards was also highly developed by the mediaevel Jains. So was also the art of inscribing on rock or copperplates, some of which are of no less artistic interest than of historical value. The Kudlur plates of Narasimha Ganga, for example, are literature, art and history rolled in one. Particularly noteworthy is its seal which is beautifully executed. The royal banners of Jaina kings are also

not without interest, which indicate the stamp and symbol of Jainism, viz., the *piccha-dhvaja*, described as the banner of the divine *Arhat*.

Other fine arts, like dancing and music, vocal and instrumental, were and are still cultivated by the Jains in so far as these form part of their religious devotion, worship and ritual. The Jaina literature, paintings and sculptures have numerous representations of and references to these arts. Several works on the art and science of music have also been composed by the Jains.

It is thus evident that the Jains have all along realised the truth of such saying as "Nothing more nearly approaches the spirit of true religion than the spirit of true art", and that "Art is the purest means to attain and become one with the Divine".

CHAPTER IX

LITERATURE

Bulk of the literature produced by or under the patronage of the Jains in ancient and even mediæval times is primarily and essentially religious in character ; but that is also true of the literatures of other peoples in India as well as most other parts of the world. It is but natural that Jaina literature should bear the stamp of Jainism which aims at emancipating mankind, individually as well as collectively, from the miseries of worldly existence and uplifting everybody spiritually, preaching unequivocally the practice of non-injury to all living beings. The motivating spirit of Jaina literature has thus been spiritual as well as social. The Jains have all along been a peace-loving community, and as such they have nurtured tastes and tendencies conducive to the development of art and literature.

In this system greater prestige is attached to the ascetic institution which forms an integral part of the socio-religious organisation, called the Jaina Sangha, which is made up of monks, nuns, laymen and laywomen. The members of the monastic body naturally and necessarily devote a major part of their time to the cultivation of letters, study of the *śāstras* (holy books), imparting instruction to the seekers, copying manuscripts and writing books. Thus generation after generation of Jaina monks have enriched, according to their training, temperament and taste, the various branches of literature. The munificence of the wealthy section of the community, sometimes royal patronage also, have uniformly encouraged both monks and lay pundits in their literary pursuits in different parts of the country. The importance of scriptural knowledge in attaining liberation and the emphasis laid on *śastradāna* (gift of books) have instilled an innate zeal in the Jaina community for the

composition and preservation of literary works, both religious and secular, the latter, too, very often serving some religious purpose directly or indirectly. This ardour for *śāstradāna* has always permeated the hearts of pious Jains so much that they took special interest in getting the manuscripts of books prepared in hundreds and thousands and distributed among the worthy, when there was no printing press. Another happy result of this enthusiasm for the preservation and propagation of literature was that big *śāstra-bhaṇḍāras* (Jaina manuscript libraries) grew up in numerous places all over the country, not a few of them stocking thousands of important volumes each, including some highly valuable and very rare ones.

The canonical and other early literature, mostly quasi-canonical in nature, of the Jains is written in the Prakrit language, because the *Tīrthaṅkaras*, chose for the vehicle of their preaching the common language of the masses. In the times of Lord Mahāvīra this lingua franca of the country was the Ardha-Māgadhī Prakrit, hence it was adopted for the Jaina scriptures, but their authors never attached a slavish sanctity to any particular speech. Preaching of religious principles in an instructive and entertaining form was their chief aim, and language was just a means to this end which would be defeated if it was intelligible only to a few. Hence, according to the regions and the spirit of the age, the Jaina authors adopted various languages, dialects and styles for their compositions, and the result has been unique. They have enriched various branches of literature in Prakrit, Sanskrit, Apabhraṁśa, Kannada, Tamil, Telugu, and, since their emergence during the mediæval period, in the different vernaculars or regional dialects, such as Hindi, Rajasthani, Gujarati and Marathi. In every language their achievements are worthy of special attention. They have had almost a monopoly over Prakrit just as the Buddhists monopolised its sister Pāli, and the credit of inaugurating an Augustan age in the Apabhramsha, Tamil and Kannada literatures unquestionably goes to the Jains. Their achievements in the Sanskrit language and literature are by no means insignificant, and so far as Hindi, Rajasthani and Gujarati are concerned, it is impossible to reconstruct their evolution by ignoring the rich philological material found in Jaina works, the manuscripts of which, bearing different dates,

are available in plenty. The Jaina works written in different languages also often show mutual relation, and a comparative study many a time has yielded important chronological clues and valuable facts of literary, philosophical, social and even political history.

The Jains believe that the ultimate source of all knowledge is the *Āgama* (traditional canon), also known as the *Dvādaśāṅga-śruta* (the Twelve-limbed Scriptures), as taught by the successive *Tīrthaṅkaras*, from Ṛṣabha, the first of them, down to Mahāvīra (6th century B.C.), the last. The teachings of the last Arhat were arranged, classified and codified by his chief disciple Indrabhūti Gautama. Besides the twelve *Aṅgas* so fixed finally, there were certain texts, called the *painnas* (Miscellanea) numbering fourteen, which are regarded as being outside the regular canon. The most important of the *Aṅgas* (limbs of canon) was the last or the twelfth, the *Dṛṣṭi-pravāda*, which was divided into five sections. One of these was the *Prathamānuyoga* which contained traditional history down to the times of Mahāvīra, and formed the basis of the Jaina Purāṇic literature. The biggest, and most important of the five sections, however, was the *Pūrvagata* (lit., coming down from yore) which comprised the fourteen *Pūrvas* and is presumed to have been much older than Mahāvīra himself.

In fact, the bulk of the twelfth *Aṅga* represents that part of Jaina religious lore which was not only pre-Mahāvīra and pre-Buddha but was contemporaneous with the Vedic and later Vedic literature of the Brāhmaṇical section of the Indian community. Professor E. Leumann described this pre-Mahāvīra Śramaṇic literature as 'the Parivrājaka Literature', term *parivrājaka* meaning a wandering recluse, and Dr. M. Winternitz as 'the Ascetic Literature.' The latter scholar observes, "It is a general habit among writers on Indian literature to describe everything that is not either Budhhist or Jaina literature as 'Brāhmaṇic'. Now, I do not think, that this terminology does justice to the facts of Indian literary history. In Buddhist texts we constantly read of 'Samaṇas and Brāhmaṇas', just as Asoka in his inscriptions speaks of 'Samaṇa-Baṁbhaṇa', and as Megasthenes makes a clear distinction between 'Brāhmaṇas' and 'Śramaṇas'. This shows clearly that at least four or five centuries before Christ there were in India two distinct

classes of representatives of intellectual and spiritual life. And I believe to have shown that these two classes of intellectuals have each developed a literature of their own. Even before there was such a thing as Buddhist or Jaina literature, there must have been a 'Samaṇa literature' besides the 'Brāhmaṇic literature.' Numerous traces of this Samaṇa literature are to be found in the Epics and the Purāṇas. Its characteristic features are the following: It disregards the system of castes and *āśramas*: its heroes are, as a rule, not gods and Ṛṣis, but kings or merchants or even Śūdras. The subjects of poetry taken up by it are not Brāhmaṇic myths and legends, but popular tales, fairy stories, fables and parables. It likes to insist on the misery and sufferings of Saṁsāra, and it teaches a morality of compassion and Ahiṁsā, quite distinct from the ethics of Brāhmanism with its ideals of the great sacrificer and generous supporters of the priests, and its strict adherence to the caste system... We see, then, that in the sacred texts of the Jainas a great part of the 'ascetic literature' of ancient India is embodied, which has also left its traces in Buddhist literature as well as in the Epics and Purāṇas. Jaina literature, therefore, is closely connected with the other branches of post-Vedic religious literature".

These significant remarks of the learned historian of Indian literature need no comment except that Śramaṇa is a peculiarly Jaina term used to denote a Jaina ascetic, Lord Mahāvīra himself is usually mentioned as *Samaṇa Bhagavaṁ Mahāvīre* in ancient Jaina texts. As a matter of fact, in very early times the Jaina ascetics were called Arhats, in the post-Vedic period they were known as Śramaṇas, also sometimes as Vrātyas, and in the times of Pārśva and Mahāvīra the term Nirgrantha also come into use for them, but the most popular designation has been the Śramaṇa. So, there is no doubt that the so-called *Parivrājaka*, Ascetic or Śramaṇa literature of the Vedic and post-Vedic times was nothing else but the earlier Jaina lore represented in the main by the *Pūrvas*, *Prathamānuyoga* and other sections of the twelfth *Aṅga*. The characteristic features of that early Ascetic literature, as detailed by Winternitz and other scholars, also tally more exactly with Jainism than with any other system.

The whole of the knowledge contained in the *Aṅgas* and *Pūrvas* was kept intact for about two hundred years after the Nirvāṇa of Mahāvira, when it began to suffer losses and dwindle in volume gradually. The result was that by the beginning of the Christian era only a partial knowledge of the more relevant portions of the original canon could survive in the memory of certain eminent teachers. Thanks to the Sarasvati Movement, launched about the middle of the second century B.C. and principally led by the Jaina saints of Mathura, which began to bear fruit towards the end of the first century B.C., the Jaina gurus at last overcame their conservatism and their reluctance to take recourse to pen and paper. The saints belonging to the section which came to be known as the Digambara, took the lead, redacted their part of the canon and wrote independent treatises on various topics epitomising or based on the corresponding subject matter in the traditional knowledge handed down to them orally in the circle of learned ascetics. Those belonging to the other section, later known as the Śvetāmbara, however, continued to oppose writing for several centuries more, finally redacting their canonical traditions in the later half of the fifth century A.D.

These two sets of the exact canonical texts together make up the more or less complete traditional Jaina canon, the Digambaras preserving in their *Āgama* texts the bulk of the twelfth *Aṅga* and its *Pūrvas* together with fragments from the other *Aṅgas*, while the Śvetāmbaras in their 45 or so *Sūtras* the substantial parts of the remaining eleven *Aṅgas* and the Miscellanea. That both of them inherited and drew from the common stock which existed before the schism (*circa* 79 A.D.), dividing the Jaina Saṁgha into these two sects, is proved by many ancient verses and passages found common in the two sets of the early book literature of the Jains. On philological grounds many scholars are of opinion that portions of these texts may well be assigned to the 4th or 5th century B.C.

The efforts of these pioneers, early authors and redactors of the canon, like Kundakunda, Umāsvāti, Guṇadhara, Dharasena and Devarddhi opened the flood gates for the tremendous literary activity of the Jains. A vast and varied exegetical literature in the form of *Niryuktis*, *Cūrṇis*, *Bhāṣyas*, *Ṭīkās*, etc., as also numerous independent works on different subjects, reli-

gious as well as secular including scientific, were produced in different languages, in prose, verse and other literary forms, during the centuries that followed; and the process goes on even now.

Among these compositions, from the 1st to the 8th century A.D., works written in the Prakrit language predominate and there is no doubt that the best and greatest amount of Prakrit literature belongs to the Jains who cultivated alike the Ardhamāgadhī, Śauraseni and Mahārāṣṭrī forms of that language. Apart from religious and philosophical treatises and the very voluminous commentaries, they gave to this language several works on scientific subjects and some excellent pieces of belles-lettres like the *Paum-Cariu*, *Samarāicca-Kahā*, *Dhūrtākhyāna*, *Kuvalayamālā*, *Gaudavaho* and *Prakrit Dvyaśraya-Kāvya*.

They began writing in Sanskrit also as early as the first-second century A.D., but it is only from the sixth century onwards that Sanskrit works begin to predominate, and there is quite a good number of Jaina pieces of Sanskrit literature which favourably compare with the best in that language. For example, speaking about the poetry of Jinasena (*circa* 770-850 A.D.), the author of the *Pārśvābhyudaya Kāvya*, *Mahāpurāṇa* and *Jayadhavalā* (837 A.D.), Dr. M. Krishnamachari observes that it is "of a high order and often equals if not surpasses the beauty of Kālidāsa's expressions," while another scholar writes about his *Pārśvābhyudaya* that "this poem is one of the curiosities of Sanskrit literature. It is at once the product and mirror of the literary taste of the age. Universal judgment assigns the first place among Indian poets to Kālidāsa, but Jinasena claims to be considered a higher genius than the author of the *Cloud Messenger*". About another Jaina master, Somadeva (*circa* 950 A.D.), Professor K. K. Handiqui writes : "He is one of the most versatile talents in the history of Indian literature, and his masterpiece *Yaśastilaka* reveals the manifold aspects of his genius. He is a master of prose and verse, a profound scholar with a well-stocked memory, an authority on Jaina dogma, and a critic of contemporary philosophical systems. He is a close student of the art of government, and in this respect his *Yaśastilaka* and *Nītivākyāmṛta* supplement each other. He is a redactor of ancient folktale and religious stories and at times shows himself an adept in dramatic dialogue. Last but not

least, he is a keen observer of men and manners. The position of Somadeva is, indeed, unique in Sanskrit literature". His monumental work, the *Yaśastilaka*, is the best example of the *campū* form in which prose and poetry are mixed, and it has been admitted by scholars that "the prose of *Yaśastilaka* vies with that of Bāṇa, and the poetry at places with that of Māgha", while Peterson says, "The *Yaśastilaka* is in itself a work of true poetical merit, which nothing but the bitterness of theological hatred would have excluded so long from the list of the classics of India." It is about this very author that Dr. Winternitz writes, "Much bloodshed would have been avoided and Europe would have been spared infinite misery, if during the last years Somadeva's wise rule had always been followed—'Military authorities should not be authorities in (political) counsels.'" The great Hemacandra (12th century A.D.) was, perhaps, even more versatile and certainly a more prodigious writer who tried his hand with equal skill at a number of subjects and in different languages. There have been numerous other Jaina luminaries of the first grade, like Samantabhadra, Siddhasena, Pūjyapāda, Raviṣeṇa, Dhanañjaya, Mānatuṅga, Siddharṣi, Dhanapāla, Vīranandi, Amitagati, Vādirāja, Hariṣeṇa, Vāgbhat, Vādībhasiṁha, Haricandra, Nayacandra, Rāmacandra and Hastimalla, who enriched the Sanskrit literature in various ways.

The cultivation of the Apabhraṁśa language by the Jains dates from about the 7th century A.D., and they continued to use it as a literary vehicle till the beginning of the 16th century. Most of the best works and greatest poets of that language were Jaina, the more important names being Joindu, Caturmukha, Swayambhu, Tribhuvana Swayambhu, Puṣpandanta, Rāmasiṁha, Devasena, Hemacandra, Amarakīrti, Dhanapāla, Kanakāmara and Raidhu. Several of them like Joindu and Rāmasiṁha were the precursors of Kabīra and other mystic poet-saints of mediæval times, and "Swayambhū", says H. C. Bhayani, "should be counted among those fortunate writers who achieved during their life-time recognition and literary fame that was amplified by subsequent generations. He was well known as Kavirāja (king of poets) during his life time;... His name was spoken along with Caturmukha and Bhadra, celebrated names in the field of Apabhraṁśa letters. He is

even said to have excelled them. Whether you talk of the beauty of ideals or of expressions, whether you weigh knowledge of rhetorics, proficiency in Apabhraṁśa grammar or skill in handling varied metres, Swayambhu is recognised as an all-round master."

The Jains have undoubtedly been the foremost cultivators of the Kannada language from the inception of its literary history which is traced back to the 4th-5th century A.D. By the end of the 10th century, they had made it a well-established literary language, though they have continued to patronise it till modern times. Professor R. Narsimhachari observes, "The earliest cultivators of the language were Jainas. The oldest works of any extent and value that have come down to us are all from the pen of the Jainas. The period of Jaina predominance in the literary field may justly be called the Augustan Age of Kannada literature. Jaina authors in Kannada are far numerous than in Tamil. To name only a few, we have Pampa, Ponna, Ranna, Guṇavarmā, Nāgacandra, Nayasena, Nāgavarma, Aggala, Nemicandra, Janna, Andayya, Bandhuvarma and Madhura, authors whose works are admired as excellent specimens of poetic composition. It is only in Kannada that we have a *Rāmāyaṇa* and a *Bhārata* based on the Jaina tradition in addition to the same works based on Brāhmaṇical. Besides *kāvyas* written by Jaina authors we have numerous works by them dealing with subjects such as grammar, rhetoric, prosody, mathematics, astrology, medicine, veterinary science, cookery and so forth. Altogether the number of Jaina authors in Kannada is nearly two hundred." According to E. P. Rice, another authority, Jaina literature includes all the more ancient and many of the most eminent Kanarese writings, and Professor V. A. Sangave says, "The history of Jainism in Southern India is primarily the history of that religion in Karnāṭaka where it held sway for a continuous period of not less than eleven centuries from the early days of Christian era. It was during the Golden Age of Jainism under the Gangas that Kannada literature got considerable patronage and impetus, and throughout this period and even afterwards the Jainas were predominant in enriching the Kannada language and literature by every possible means." Dr. B. A. Saletore also observes, "The Jaina teachers as the intellectual custodians of the Andhradesa, the Tamil land,

and Karnāṭaka most assiduously cultivated the vernaculars of the people, and wrote in them great works of abiding value to the country. Purism was the keynote of their compositions, although almost all the early Jaina writers were profound Sanskrit scholars. With them originated some of the most renowned classics in Tamil, Telugu and Kannada...To the Andhradesa and Karnāṭaka, among other precious gifts, the Jainas gave *Campū kāvyas*, or poems in a variety of composite metres interspersed with paragraphs in prose."

As regards Tamil, in some respects the most important of the South Indian or Dravidian languages, the best and largest number of the extant ancient classical works, the so-called Sangama Literature, in that language are said to be of Jaina authorship. *Tolkappiyam*, the earliest Tamil grammar and, perhaps, the oldest existing work in that language, the *Kural*, also known as the *Tamil-Veda* and the most popular ancient Tamil work which has become famous all over the world through Dr. E. U. Pope's excellent English translation, three of the five major epics and all the five minor epics, the *Śrīpurāṇa*, and several other important compositions are ascribed to the Jainas. Albert Schwitzer regards the *Kural* as the noblest collection of moral lore in the entire world literature, and speaking of the *Cintāmaṇi*, one of the major epics, Professor A. Chakravarti says that "It is undoubtedly the greatest existing Tamil literary monument. In grandeur of conception, in elegance of literary diction and in beauty of description of nature it remains unrivalled in Tamil literature. For the later Tamil authors it has been not only a model to follow, but an ideal to aspire to". He also remarks, "A casual perusal of Tamil literature will reveal the fact that from earliest times it was influenced by Jaina culture and religion," and Prof. M. S. Ramaswamy Ayyangar, from a close study of the Tamil classics, concludes that Jainism might have been prevailing in the South from before the Sangama period (350 B.C. to 200 A.D.) of Tamil literary history, and observes, "In short, the fervent manner in which Jaina beliefs and morals are depicted, the copious references to Jain centres of learning and the description of the society in general leave no doubt in the minds of the readers of the (Tamil) epics the impression that the religion of the Arhat was embraced by large and even increasing

numbers of the Dravidians." According to V. P. Pillai, the true messengers of culture and learning in the Tamil region were the Jaina monks, and K. S. Srinivasan thinks "It is not a mere accident that the best literature, known as the Saṅgama literature, of the ancient Tamil country was the creation of the Jaina scholars." Yet another scholar says, "The classical dignity and literary refinement which the Tamil and Kannada languages have reached are entirely due to the pioneer work of Jaina authors in the field. Jainism being a religion of pre-eminently humanitarian values, the Jaina authors have left behind a noble heritage for the benefit of mankind through their literary productions." R. W. Frazer pointed out, "It was through the fostering care of the Jainas, that the South first seems to have been inspired with new ideals, and its literature enriched with new forms of expression". And, the great Dravidian scholar Dr. Pope said, "Jain compositions were clever, pointed, elegant, full of satire, of worldly wisdon, epigrammatic, but not religious." Lastly, to quote Dr. Buhler, "In the south of India where they (the Jainas) have worked among the Dravidian peoples, they have also promoted the development of these languages. The Canarese, Tamil and Telugu literary languages rest on the foundations created by the Jaina monks".

About the 13th-14th century A.D., regional languages, which have gradually developed into modern vernaculars like Hindi, Rajasthani, Gujarati, Marathi, Panjabi, Sindhi and Bengali, had begun emerging from the corresponding shades of the Apabhraṁśa language as prevailing in different parts of the country. As a matter of fact, originally it was one Deśī-bhāṣā which the Muslims called Hindvi or Hindi. It was split up into several regional dialects which, in the course of time, assumed distinct forms, viz. Bengali, Gujarati, Marathi, etc., its Muslim adoptation coming to be known as Urdu (lit. camp. jargon). This Deśī-bhāṣā or Old Hindi was thus throughout the mediaeval period the lingua franca of almost the whole of northern and central India, Rajasthani in Rajasthan and Gujarati in Gujarat being only a little different ; the script used for all the three was also the common Nagari. The Jaina gurus of the period, true to their tradition and their mission which lay with the common people, readily, perhaps unconsciously

and automatically, switched over to the new speech in their writings. They themselves were drawn from the common people, wandered from place to place on foot, lived with the people, mixed with them, preached to them and catered for their religious and spiritual needs in different ways. Naturally, they spoke in the language the people spoke, and likewise composed their writings in it. Another happy development in this period was that many educated laymen also took to writing and proved to be gifted poets and esteemed authors. Most of these lay pundits and poets wrote in the vernaculars. The result is that the Jains have produced quite a large number of works on different subjects and in various styles and literary forms, in prose and poetry, in Hindi, Rajasthani and Gujarati. In modern times, besides the languages mentioned above, they have written books in Marathi, Bengali, Urdu and English also.

The comparatively high percentage of literacy and education has helped the Jains, in spite of their small numbers, to take good advantage of the printing press and other developments of the modern scientific age. Consequently, apart from western orientalists and Indologists and non-Jaina Indian savants, Jaina scholars themselves have contributed to make Jainology a regular and an important branch of Indology and Oriental studies. The number of Jaina literati, professors, research scholars, poets, novelists, journalists, and authors, writing on religious and secular subjects, and drawn both from the laity as well as the ascetic orders, is quite considerable. Several research institutes, literary societies, publication series and socio-religious organisations, as also some three dozen periodicals and magazines, published in Hindi, Gujarati, Marathi, Kannada, Urdu and English are contributing to the literary activities of the Jains at the present time.

Subjectwise, the entire religious literature of the Jains may be divided into three categories: canonical, quasi-canonical and non-canonical. The first comprises the canonical texts and the various commentaries, glosses, etc., written on them. The second class consists of the works of early authors, such as *Samayasāra*, *Pravacanasāra*, *Pañcāstikāyasāra*, and other *Pāhuḍas* (lit. treatises) of Kundakundācārya, and the *Tattvārthādhigama-Sūtra* of Umāsvāti, both belonging to the first century A.D., which were directly based on or epitomised portions of

the traditional canon when it had not yet been redacted. The many commentaries on such works are also included in this class. The first of the two masters mentioned above is avowedly Digambara, yet his works, especially the *Samayasāra,* which is the chief source of the spritual mysticism as obtains in Jainism, are equally popular with and held in high esteem by the followers of the Svetāmbara sect, even by many non-Jains. Umāsvāti is claimed alike by both the sects, and his *Tattvārthādhigama-Sūtra,* also known as *Tattvārtha Sūtra* or *Mokṣa-śāstra,* written in pithy Sanskrit aphorisms, contains, as it were in a nutshell, a full, accurate and lucid exposition of the creed of the Jina. It occupies in Jainism the same place as the *Visuddhimagga* with tke Buddhists and the Bible with the Christians, and has been the object of learned labours of numerous commentators—in fact, perhaps no other Jaina work has so many commentaries written on it. The third class of religious works is non-cononical and includes miscellaneous independent compositions on various religious topics.

Another classification arranges the entire religious literature into four *Anuyogas* or divisions. The first of these, the prathamānuyoga covers the Jaina Purāṇas, Purāṇic *Kāvyas* or *Caritras* (life stories) and all the other narrative literature. Prof. J. Hertel, who made the story literature of India his special study, has shown in his many writings how much the Jains have contributed to Indian narrative literature in prose and verse. He holds them to have been 'the principal story-tellers of India during the middle-ages down to modern times', and says, "Always fond of story-telling, the Jainas were good story-tellers themselves, and have preserved to us numerous Indian tales that otherwise would have been lost to us". Dr. Winternitz also remarks, "The Jainas have always had a special liking for any kind of popular poetry, especially folk-tales. Jaina literature, both canonical and still more non-canonical, is a very store-house of popular stories, fairy tales and all kinds of narrative poetry." In fact, apart from the principal Purāṇas which deal with the previous births and accounts of the Sixty-three 'Excellent Men' including the *Tīrthaṅkaras,* written in Prakrit, Sanskrit, Apabhraṁśa, Kannada, Tamil, and the vernaculars, particularly Hindi, the Jaina versions of the epics, *Rāmāyaṇa* and *Mahābhārata,* the Purāṇic

caritras dealing with the life stories of notable, religious men and women, the *Prabandhas* giving the life-stories of important monks, and diverse other religious *Kathās* (stories), the Jains have produced religious novels, allegories, dramas, and satires. There are many independent collections (*Kathākośas*) each containing numerous stories. They have also shown the greatest interest, according to Hertel and Winternitz, in the most important work of profane narative literature. For example, the popular recension of the *Pañcatantra* are the works of the Jains, the best text of the *Siṁhāsana-dvātriṁśikā*, that has come down to us, is again the Jaina recension, the most amusing collection of *mugdhakathās*, the *Bheratakadvātriṃśikā*, an Indian 'Book of Noodles' is the work of a Jaina author, and the *Śuka-saptati*, the 'Parrot's Tale' or *Tutinama*, which has travelled all over the world, is believed to have been Jaina in origin. A Jaina tradition makes Guṇāḍhyā, the author of the Prakrit *Bṛhatkathā* which is supposed to be the principal source of Sanskrit story literature, also a Jaina.

The second division, the Caraṇānuyoga, covers the entire ethical literature, works dealing with the rules of conduct and discipline for the ascetics and the laity.

Karaṇānuyoga, the third division, comprises writings on cosmology and cosmography, the working of the Karma, and the intricate mathematical calculations and problems as applied in explaining the different parts and constituents of the universe, their relative positions, numbers and mutual relations.

The last, Dravyānuyoga, deals with ontology and philosophy, with the Reality and the real natures of the substances.

As a sort of corollary to this division is the very valuable and voluminous logico-philosophical and dialectical literature of the Jains, which is primarily intended as an exposition of the Jaina philosophy of Anekānta, its Nayavāda and Syādvāda, and the theory of Knowledge. Incidentally, it indulges in a comparative study of the different systems of philosophy and supports the ontological speculations of the Jains. What Dr. S. C. Vidyabhushana has described as the Mediaeval School of Indian Logic, is the logic of the Jains and the Buddhists. The more important of the Jaina logico-philosophers are Samantabhadra, Siddhasena, Mallavādi, Akalaṅka. Vidyānanda, Haribhadra, Maṇikyanandi, Prabhācandra, Vādiraja, Devasūri

and Yaśovijaya, who shone with great brilliance on the firmament of ancient and mediaeval Indian logic and dialectic philosophy. And, as Winternitz says, "That the Jains showed such impartiality to other systems, makes their philosophical literature valuable to us." They unequivocally proclaimed, "We do not consider the Lord Arhat as our friend, nor other teachers our enemies, we have no partiality for Mahāvira, and no hatred against Kapila and other philosophers; we are prepared to adopt the doctrine which is the true and logical one." As a matter of fact, this has ever been the clarion call of Jaina philosophy.

Besides the works covered by the four divisions enumerated above, there is the consecrational, ritualistical and pūjā literature, numerous devotional hyms, eulogies and lyrics composed in praise of the Worshipful ones, the mystic mantra literature, *Tirtha Māhātmyas* written in praise of certain holy places, *Paṭṭāvalis* and *Gurvāvalis*, or pontifical succession lists, pertaining to the different orders of ascetics, and miscellaneous writings.

M. Winternitz, in his valuable monograph *The Jainas in the History of Indian Literature*, points out that *Kāvyas* and *Mahākāvyas* (small and big epics), too, have been composed by the Jaina poets, as also the *Sandhāna Kāvyas*, every verse of which is capable of more than one interpretations simultaneously; that lyrical and didactic poetry are also well represented in the literature of the Jainas, including several anthologies of moral maxims; that dramatic poetry and historical poems are also not wanting; and that most valuable contributions have been made by the Jainas to Indian scientific and technical literature—they have treated all branches of science. Moreover, he goes on to say, "It is surprising that the Jainas have paid special attention to the Arthaśāstra which is 'a worldly science' per excellence," the more outstanding Jaina authors of political science being Somadeva (10th century A.D.) and Hemacandra (12th century A.D.). At the outset, this great scholar (Winternitz) confesses that "it would take a fairly big volume to give a history of all that the Jainas have contributed to the treasures of Indian literature", and that "I am, however, fully aware that I was not able to do full justice to the literary achievements of the Jainas. But I hope to have shown that the Jainas have

contributed their full share to the religious, ethical, poetical, and scientific literature of ancient India."

Winternitz's guru, Dr. Buhler, had much earlier (in 1887) remarked, "In grammer, in astronomy, as well as in all branches of belles-lettres the achievements of the Jainas have been so great that even their opponents have taken notice of them, and that some of their works are of importance for European science even today...Though this activity has led them far away from their own particular aims, yet it has secured for them an important place in the history of Indian literature and civilisation."

Dr. Hermann Jacobi, another reputed Indologist who had deeply studied Jaina literature, observed, "It may here be mentioned that the Jains also possess a secular literature of their own, in poetry and prose, both Sanskrit and Prakrit. Of peculiar interest are the numerous tales in Prakrit and Sanskrit with which authors used to illustrate dogmatical or moral problems. They have also attempted more extensive narratives, some in more popular style...Sanskrit poems, both in *pūraṇa* and *kāvya* style, and hymns in Prakrit and Sanskrit, are very numerous with the Śvetāmbaras as well as the Digambaras; there are likewise some Jain dramas. Jain authors have also contributed many works, original treatises as well as commentaries, to the scientific literature of India in its various branches —grammar, lexicography, metrics, poetics, philosophy, etc." And, Prof. A. L. Basham, the more noted among current Indologists, writes, "There is, however, much non-canonical Jain literature in various Prakrits, Apabhraṁśa, Sanskrit, several vernaculars of India, and in English, and some of the mediæval literature is of considerable literary merit. Legends (Purāṇas) were composed...together with lengthy tales of the lives of the Tīrthaṅkaras and other worthies of Jainism. Gnomic poetry is very plentiful. Commentarial literature was produced in very large quantities in Sanskrit, as well as manuals of doctrine, and refutations of the views of other systems. Moreover, Jain scholars wrote treatises on politics, mathematics, and even poetics, giving their works a Jain slant. The total of mediaeval Jain literature is enormous, and is often more interesting and attractive than the canonical works."

In short, the gamut of Jaina literary activity through the ages amply testifies to the fact that the Jains patronised with equal fervour almost all the languages prevalent in different parts of the country, and that they made use of all the literary styles current in different periods, both in prose and poetry, even inventing some new ones. They did not hesitate to borrow, adopt or adapt what they thought was best in non-Jaina classical literature. Epics in the form of Purāṇas and puranic *kāvyas*, didactic pieces, devotional poems and lyrics, tales and stories, fables and parables, dramas and romances, historical ballads and biographical sketches, novels and essays, allegories and satires, and so on, have been handled with success by the Jaina writers. Apart from their ontological, metaphyical, philosophical, ritualistic and other forms of religious literature, they wrote valuable works on logic and dialectics, ethics and politics, grammar and lexicon, poetics and prosody, yogic sciences and medicine including the veterinary, mathematics and astronomy, astrology and other occult arts. Here and there we get useful technical information about music, both vocal and instrumental, painting, sculpture, architecture and town-planning, jewellery and precious stones, even the art of cooking. Interesting information about zoology, botany, alchemy, chemistry and other physical sciences is also not wanting. The purāṇic literature and the canonical commentaries, apart from specific works on cosmography, contain much geographical information which can help to identify many an unidentified site and to locate new ones. We also come across names of many yet unknown kingdoms, foreign lands and non-Aryan or non-Indian tribes and peoples. Then, many ancient and early medieval Jaina compositions throw a flood of light on India's inland and foreign trade both by land and sea or waterways, on commerce and industry, commercial organisations and trade guilds, market conditions and economic life of the people, and on the means of transport and communication. There are some vivid accounts of *sārthavāhas*, or inland caravans, and mercantile navigation, even of naval military expeditions. The Jains also wrote valuable commentaries on a number of important Brāhmaṇical and Buddhist works: Mallinātha, the most celebrated commentator of Kālidāsa, but for whom the poet's works would not, perhaps, have survived, was a Jain.

It should be obvious from the foregoing survey, cursory though it is, that the common prejudice which generally dismisses Jaina literature as simply sectarian and confined to a particular religion is sheer cavil. It has manifold attractions, not only for a follower of Jainism, or one interested in the study of Jaina philosophy, religion and culture, but also for a student of comparative religion and philosophy, for a lover of literature, and for the historian of Indian literature, culture and civilization. It is a very valuable and important, rather unavoidable, source of Indian history in its various aspects.

It is also no exaggeration that the highly tolerant and cooperative spirit of the Jaina scholars and litterateurs helped to create a harmony in the cultural atmosphere of the country, and contributed largely to its cultural unity and all round progress which the foreign travellers visiting India, in early mediaeval times, could not but envy.

In its heyday, Jainism also played an outstanding role in the sphere of public instruction. Dr. A. S. Altekar writes, "They (the Jains) seem to have taken active part in the education of the masses. That before the beginning of the alphabet proper, the children should be required to pay homage to Gaṇeśa by reciting the formula *Srī Geṇesāya namaḥ* is natural in Hindu society, but that in the Deccan even today it should be followed by the Jaina formula *Om namah Siddhebhyaḥ* shows, as Mr. C. V. Vaidya has pointed out, that the Jaina teachers of that age (i.e., the Rāṣtrakūṭa Age, *circa* 700-1000 A.D.) had so completely controlled the mass education that the Hindus continued to teach their children this original Jaina formula even after the decline of Jainism." The same Jaina formula in its corrupt form, *Onā-māsī-dhama*, has been in similar use in many indigenous schools (*pāṭhaśālās*) in parts of northern and central India as well. Numerous Jaina establishments, during the ancient and mediaeval periods, were veritable centres of learning, some of them serving as great *Vidyāpīṭhas*, regular colleges or seminaries, which had arrangements for the education of the general public, and also gave specialised instruction to persons of royal families and of higher classes. Food and medicine were also provided for in the Jaina *Maṭhas* or establishments, and provision was, no doubt, made for the teaching of Jaina scriptures and religious lore, besides secular subjects.

This state of affairs had been conspicuous for several centuries till the 12th-13th century A.D., after which there set in a general decline due to change of conditions. Still many Jaina establishments and institutions continued to function until modern times, though with their scope and sphere substantially limited. Even in modern times, there has generally been a *pāṭhaśālā* attached to a temple in places where the Jainas reside in sufficient numbers. The practice of *swādhyāya* or study of scriptures, in the temple or *upāśraya*, as a daily duty, has also helped in educating the Jaina laity and in properly maintaining the *śāstra-bhaṇḍāras* (religious libraries) attached to these places of worship. At present, various educational institutions of the modern type, run and maintained by the Jaina community in different parts of the country, are not inconsiderable in number. They include montessory, kindergarten, primary, junior and higher secondary schools, intermediate, degree and post-graduate colleges, technical and research institutes, special chairs in certain universities, libraries and reading rooms, hostels and boarding houses, examining bodies and various scholarship foundations.

The Jains, thus, have contributed, and are still contributing, their bit towards the preservation of their literary and cultural heritage, the growth of new literature, the diffusion of learning, and the propagation of education in general.

CHAPTER X

EPILOGUE

There was a time when, due largely to ignorance and apathy, certain wrong notions, misunderstandings and erroneous presumptions had become current, even in the circles of the supposedly well-informed, regarding the genesis, antiquity, nature, scope and significance of the Jaina system of religion, thought and culture. Thanks to the patient studies and laborious investigations of a horde of learned Indologists, Western and Indian, the fog of ignorance and unwarranted prejudice has been considerably dispelled. It is now no more necessary to prove that Jainism is an absolutely independent, highly developed, very comprehensive and ancient system, not unreasonably described as 'the oldest living religion', or 'the earliest home religion of India'. It is, indeed, found to have been in existence, in one form or the other, or under one name or the other, since the very dawn of human civilization, continuing without break throughout the pre-historical (pre-written historical), proto-historical and historical times.

The late heinrich Zimmer, who is reputed to have been the greatest German Indologist of modern times, in his celebrated posthumous work, *The Philosophies of India*, conceded that there is truth in the Jaina idea that their religion goes back to a remote antiquity, the antiquity in question being that of the pre-Āryan, so-called Dravidian period, and that Jainism is the oldest of all Dravidian-born philosophies and religions.' He also psychologically demonstrated that Jaina Yoga originated in pre-Āryan India, and has nothing to do with orthodox Brāhmanism which simply appropriated it in later centuries. Noel Retting, another Indologist, writes, "Only in Jainism, of

all the living religions, do we see a fusion of the primitive with the profound. It has preserved elements from that first stage of man's religious awareness, animism. It affirms the separateness of spirit from matter, even though our modern philosophers and religionists regard any form of dualism as untenable. Despite the opinion of these men, Jainism is fundamentally scientific. And, it may very well be, contrary to the opinions of many anthropologists and students of comparative religion, the oldest living faith." And, Professor L. P. Tessitori is of opinion that "Jainism is of a very high order. Its important teachings are based upon science. The more the scientific knowledge advances the more the Jaina teachings will be proved".

In fact, the Jaina system of thought is so wonderfully consistent with modern realism and science that one may easily be tempted to question its antiquity, about which, however, there is now no doubt. Moreover, as Dr. Walthur Schubring observes, "He who has a thorough knowledge of the structure of the world cannot but admire the inward logic and harmony of Jain ideas. Hand in hand with the refined cosmographical ideas goes a high standard of astronomy and mathematics." Dr. Harmann Jacobi also believes that "Jainism goes back to a very early period, and to primitive currents of religious and metaphysical speculation, which gave rise to the oldest Indian philosophies. They (the Jains) seem to have worked out their system from the most primitive nations about matter."

One of the fundamental as well as primitive ideas on which Jaina metaphysics is based is often described as animism, because Jainism believes that not only all human beings and all the animals, but also all insects, all vegetation, even earth, stones, water, fire and air are living organisms, are all endowed with their respective souls, and, therefore, represent embodied life in various forms. This animistic belief is the chief source of respect for life, for all forms of living beings, however lowly, small or insignificant, proving at the same time that 'ahiṁsā' (non-injury to life), which is the very keynote of Jainism, is not only the greatest conception, but also one of the most ancient in the world. As the late Dr. Rajendra Prasad, the first President of free India, observed, "Jainism has contributed to the world the sublime doctrine of Ahiṁsā. No other religion

has emphasised the importance of Ahiṁsā and carried its practice to the extent that Jainism has done". Professor A. L. Basham also says, "Of all the religious groups of India Jainism has always been the most fervent supporter of non-violence (ahiṁsā), and undoubtedly the influence of Jainism in the spread of that doctrine throughout India has been considerable." To quote yet another scholar, Mrs Elizabeth Sharpe, "The Jaina philosophy is an almost perfect one. It is a live philosophy, ennobling and reassuring. It puts a supreme and beautiful value on life, believing that when its fragments are disintegrated to a point almost of nothingness, there is danger to that small evolution losing itself. This philosophy gives a sanctity to life and its preservation. This sanctity of life, it insists, is the highest religion the only evolution. This philosophy is optimistic ; for it believes, too, that in the end, right, that is life, soul, spirit, must triumph over matter ; for once consciousness is restored to life in the form of 'right knowledge', matter has no longer any power over the soul." It is no doubt true that no other philosophy ever tried to carry the antithesis between spirit and matter so much to its logical conclusion as the Jaina. It, and therefore its followers, the Jains, consistently upheld the superiority of the soul over the body, and sacrificed the latter at the altar of the former. In this conception lies the secret of the success which Jainism has achieved in moulding the lives of countless people to a higher plane of mental discipline, purity of thought, and spiritual evolution. It is a way of life which is fully capable of raising an ordinary individual to the highest height of spiritual realisation as preached by and embodied in the lives of the Tīrthaṅkaras like Ṛṣabha, Ariṣṭanemi, Pārśva and Mahāvīra. It is a system which offers much that is permanent and eternal, and has stood the test of time, it has helped and can still help humanity to regain its inner balance, which is the crying need of the present age. There is without doubt great ethical value in Jainism for man's improvement.

To a student of philosophy, the Jaina philosophy is a vast subject and a complete system of thought, having its theories on each subject of discourse, be it metaphysics, ontology, theology, cosmology, epistemology, psychology, logic or dialectics, spiritualism or mysticism, worship or ritual, ethics and

morality, sociology or polity, and so on. As Professor Harisatya Bhattacharya remarks, "About each of the various problems of Indian philosophy, nay, about some of those of the present day speculative systems,—Jainism has a definite theory of its own." It is not only a perfect, but also a live philosophy, an ethical system par excellance, of which the entire force is directed towards evolving a God out of man.

Every human being, nay every living being, is a soul, though an embodied and mundane one, hence an imperfect one, but which is, in its essence, pure, immortal, eternal and blissful. Every man and woman and child, however strong or weak, high or low, without respect of race, caste or birth, has that divine spark, the infinite, omnipotent and omniscient soul in him or her, which is waiting only to be realised. One has but to arise, awake and free himself from the hypnotism of weakness, from ignorance and delusion, assert onself and proclaim the God within him. He has to realise that he is not matter, is not a body, but a spirit free which is not the slave of matter, rather it can make matter its most obedient servant. With this realisation of the self, of its infinite possibility and capacity to become great and good, the aspirant launches on a course of self-discipline and self-purification. His sincere efforts atonce begin to bear fruit and ultimately enable him to attain liberation which means freedom—absolute freedom from the bondage of good as well as from the bondage of evil, because a golden chain is as much a chain as an iron one. The acme or pinnacle of spiritual glory consists in perfect *vītarāgatā*, absolute purity from all emotions, passions, and distinctions of merit and demerit, good and evil. And the Path, practised and preached by the Tirthankaras, who themselves thereby attained that goal, is sure to lead others thither.

What is needed is a clear intellectual perception of the essential nature, present condition and potentialities of the self, and an unflinching conviction and faith in it, together with a persistent, practical pursuit of the goal in our daily life, which and which alone can keep us true to the centre of Truth. As the late J. L. Jaini, an erudite thinker, so ably put, "No verbal jugglery, no pious deception of self or others will save one from error and harm if this central Truth is lost sight of. All Politics, Ethics Laws and

Economics will be engulfed in stygian, chaotic darkness, if once the human mind, the soul, loses or loosens grip of this First Fact of Life. On the other hand, if this beacon of light is kept in view, nothing in the world can delude us long or deep. Our joys and sorrows, our successes and failures, our illness and health, births and deaths of relations and friends, victory and defeat, prosperity or adversity—all these will be easily and instinctively referred to the central Guide, and dealt with in their own proper perspective. All our worldly valuations depend upon our angle of vision. Ugliness is beauty in the wrong place, or seen from the wrong angle. High treason is patriotism from the wrong viewpoint. The State and Politics create chaos in an attempt to save the country and citizens from disorder and disruption. Marriage sanctifies apparent monogamy and not seldom becomes an effective cloak for mental and even physical polygamy. Trade and commerce meant for natural and equal distribution of things of necessity and use, often result in extravagant waste or stagnation of such things in the hands of the rich few, to the agonising misery of the poverty stricken many. Even religion, the sign and mantle of God, has cloaked Satan more than the Light-ever-lasting against whom Satan rebelled for ever. Indeed there is nothing good or desirable in the world, which to some extent or other is not locked up in the arms of its contradictory. Verily, the extremes meet literally. Life means death, Death breeds life. The extremely rich are extremely poor. The possessionless are the richest. The crown of thorns is ever the real, ultimate adornment. The cup of misery is the only joy-giving nectar. Puruṣa and Prakriti are inextricably interlocked. Brahma and Māyā lie mingled together, none can say which is which. There is only one way out of the den of this Duessa. It is to recognise the reality of this den and also of the flowerful glade of real roses outside. Till the rose glade is gained, the dark den must be tolerated and regulated."

Obviously, imperfection, which means the present conditions of the mundane existence, is only tolerated because and so long as we do not get rid of it. Therefore, all worldly endeavour, being the child of the living soul's union with non-living matter, is to be tolerated only to be renounced ultimately. Until, for practical reasons, that stage of total renunciation and detach-

ment arrives, the inperfect state, the worldly life as it is, has to be tolerated and controlled and regulated so as to keep it within the limits of the most minimum harm to Perfection, the essential nature of the Self. Of course, you may live your life, and live it with a zest, unfolding your personality to the fullest stature, bringing out the best in you, and putting in your utmost efforts for making life a success in every possible respect, for your own good and for the good of others. Everyone must strive to become a good citizen of the world, a humane civilized and cultured individual who values copperation and co-existence, peace and happiness, and belives in universal brotherhood. For the common run of men and women, Jainism advocates a course of life which consists in a happy blending of the three living activities, Dharma, Artha and Kāma, and which tends to make a person a good, noble, gentle, happy and successful citizen of the world.

Those few who may be prepared to renounce the world and dedicate themselves to the pursuit of Mokṣa have to follow a very rigorous course of discipline, penance and austerity, because to obtain this Mokṣa, liberation from karmic bondage, or deification, the aspirant has to destroy the conection, causal and effectual, between his self and the non-self, through gradual self-absorption. The result is that the bound becomes the liberated, the slave becomes the master, the Ātman becomes the Parmātman, self come to self, the Pure Entity, the very God.

This life of austerity, renunciation and purposeful exclusive dedication is, however, absolutely voluntary and personal. It entirely depends upon the individual if and when he chooses to adopt this life of an ascetic. But, to guard against any misunderstanding of Jainism, its central teaching and the clear golden goal (Mokṣa or Nirvāṇa) must ever be kept in mind and in view, even by the ordinary laymen and laywomen. The reason is that, to quote again J. L. Jaini, "The mere insight into and knowldedge of this Real Reality, is of everyday use in the conduct of our individual and collective lives. It is a true and the only panacea for all our ills. Its rigour may be hard. Its preliminary demand may occasion a wrench from our cherished habits, customs, and fashions of thought and action. But its result—which is immediate, instantaneous and unmistakable,—

justifies the hardship and the demand. The relief and service, the sure uplift of ourselves, the showering of calm balm, by the practice of self-realisation, upon the sore souls of our brethren and sisters, justify the price paid. Indeed it is merely the temporary yielding of a hollow, fleeting pleasure for the attainment of a real, permanent happiness and peace, which once gained, can never be lost. It's true, our passion-tossed hearts must keep us generally deluded, weak and imperfect. But, the practice of self-realisation makes us less deluded, less weak and less imperfect, and it brings us one or many steps nearer that condition of our purified and strengthend consciousness which is free from delusion, weakness and imperfection. Self-realisation deals with our inner warring impulses and feelings by suppressing some, eliminating others; and by self-control, self discipline and self-respect, regulating the others into a self-guided harmony, which is a helpful reflection of God Himself. Once you sit on the rock of self-realisation, the whole world goes round and round you like a crazy rushing something, which has lost its hold upon you and is mad to get you again in its grip, but cannot. The all conquering smile of the Victor (Jina) is on your lips. The vanquished, deluding world lies dead and impotent at your feet."

This is what the Jaina Path of Religion, or the Jaina Way of Life envisages and guarantees. It is built on the bed-rock of self-realization, the entire conduct is imbued with the spirit of Ahiṁsā, sanctity of all life, equity and equanimity, and the thinking processes dominated by Anekāntist Syādvāda manifesting itself in sympathetic understanding of other people's standpoint and perfect tolerance. Indeed, according to Jaina precepts, intolerance is intolerable. Its history is conspicuous by the absence of bloodshed, intolerance and persecution at the hands of its votaries, even when very powerful and domineering. It is often, though erroneously, called atheist, simply because it does not recognise a creator, yet it has always been opposed to all forms of fanaticism, whether of race, religion, or anything else, opposed slavery of all kinds, and has been the exponent of compassion, pity and love, which transcend the human barrier and embrace all the living creatures. Materialism and superstition are both equally inimical to its spirit. It is not a no-question religion—nothing is taken for granted in this system. Being

primarily a cultural, not a credal, religion, Jainism took its firm roots in a peaceful civilization, not in a power civilization, hence it provided maximum liberty and tolerance.

It is a very practical religion which helps a person in every day affairs of life. Mere profession of Jainism is not enough, it has to be practised and lived. As Vincent Smith, the great historian and orientalist, observed, "Jain ethics are meant for men of all position; for kings, warriors, traders, artisans, agriculturists, and indeed for men and women in every walk of life. Do your duty, and do it as humanely as you can. This in brief is the primary principle of Jainism." It is a practical path, simple, easy, healthy and straight, not winding, mazy, steep, narrow or arduous. Every step forward makes the next more pleasant and Joyful. Every effort towards one's own moral elevation is not only beneficial to himself but to all those he comes in contact with. The aim of this system is the good and happiness of all, without any distinction.

It does not admit of pessimism, but is full of pragmatic optimism. It is equally opposed to fatalism, and advocates self-reliance, development of one's will power and of faith in personal effort. With it means are equally as much important as the end, and there is no question of the 'end justifying the means', or vice versa; if the end is good, the means employed to achieve that end must also be good. As some one said, "Practice makes perfect, but if we practice wrong, it comes out perfectly wrong". The means determine the nature of the ends produced. You aspire to do good, and yet so frequently achieve evil, simply because your means are bad. What the Tīrthaṅkaras and the Jaina sages of yore have said, has been endorsed by modern leaders of thought like Alduous Huxley, Gandhi and Nehru.

Despite the comparatively small numbers of its declared adherents, Jainism is a living faith, a living religion which has preserved in a large measure the originality and integrity of its system. It is, moreover, the possessor of a very rich cultural heritage. Vast and varied literature, both religious and secular, numerous monuments, antiquarian remains and artistic relics, beautiful temples, peaceful and picuturesque places of pilgrimage, big manuscript libraries which are the very treasure-troves of learning, a large number of humanitarian establishments,

educational and social welfare institutions, some characteristic festivals, social practices, customs and ceremonies, inspiring ideals like ahiṁsā and vegetarianism which have had a tremendous impact on the life and thought of the people of this country and even elsewhere, include the remarkable heritage that goes by the name of Jaina culture. The account of historical development of almost every branch of Indian learning and art and of cultural phases and social institutions would be incomplete without incorporating in them the corresponding contributions made by Jainism which has also been one of the foremost contributors to the cultural unity and historical oneness of India and the Indian people.

And, it is today, more than ever, when suspicion and distrust are vitiating the atmosphere of international peace and brotherhood, when the world is filled with fear and hate, that we require a living philosophy which will help us to discard them and recover ourselves. Such a living wholesome philosophy, bearing the message of love and goodwill, ahiṁsā and peace, internal as well as external, personal as well as universal, is the Jaina philosophy of life. It is this system of Jaina religion, thought and culture that stands for the highest and noblest human, values, moral elevation and spiritual uplift, eternal and universal peace and happiness.

APPENDIX A

DAILY RECITATIONS

I. The Namokāra Mantra:

Om

Ṇamo Arahaṁtāṇaṁ
Ṇamo Siddhāṇaṁ
Ṇamo Āiriyāṇaṁ
Ṇamo Uvajjhāyāṇaṁ
Ṇamo Loe Savva-Sāhūṇaṁ

Obeisance to the Arhaṁtas (Perfect Souls—Godmen)
Obeisance to the Siddhas (Liberated bodiless Souls)
Obeisance to the Masters (Heads of Congregations)
Obeisance to the Teachers (Ascetic Teachers)
Obeisance to all the Ascetic Aspirants, in the Universe

Eso pañca-ṇamoyāro savva pāvappaṇāsaṇo
Maṁgalāṇāṁ ca savvesiṁ paḍhamaṁ havai maṁgalaṁ

This Five-fold Obeisance Mantra destroys all demerit, and is the first and foremost of all auspicious recitations.

II. Māṁgalottama-śaraṇa :

Cattāri Maṁgalaṁ, Arhaṁtā maṁgalaṁ, Siddhā maṁgalaṁ, Sāhū maṁgalaṁ, Kevali-paṇṇatto dhammo maṁgalaṁ

Cattāri Loguttamā-Arhaṁtā loguttamā, Siddhā loguttamā, Sāhū loguttamā, Kevali-paṇṇatto dhammo loguttamo

Cattārisaraṇaṁ-pavvajjāmi, Arhaṁte saraṇaṁ pavvajjāmi, Siddhe-saraṇaṁ-pavvajjāmi, Sāhū-saraṇaṁ-pavvajjāmi, Kevali-paṇṇattaṁ dhammaṁ saraṇaṁ pavvajjāmi

The Four are the most propitious—the Arhaṁtas, the Siddhas, the Sâdhus, and the Dharma expounded by the Kevalin (Omniscient Being). The Four are the noblest objects in the universe—the Arhaṁtas, the Siddhas, the Sādhus, and the Dharma expounded by the Kevalin.

May I take refuge in the four—the Arhaṁtas, the Siddhas, the Sādhus, and the Dharma expounded by the Kevalin (and in none else).

III. Obeisance :

> *Jiya-bhay, jiyae-uvasagge, jiya-indiya-parisahe, jiya-kasāe, jiya-rāi-dosa-mohe, jiya-suha-dukkhe, namaṁsāmi!*
> *dukkha-khao, kamma-khao, samāhi-maraṇaṁ-ca-bohi laho ya, maṁ hohu jagat-bandhava tava Jinavara-caraṇasaraṇeṇa.*

I bow to Him who has conquered fear, conquered all afflictions, conquered sensual vexations, conquered the passions, emotions, attachment, aversion and delusion, and has conquered pleasure and pain. May my misery end and the karmas be annihilated. May I attain enlightenment and meet a peaceful death. May thy feet, O Noble Jina, the friend of all living beings, be my refuge.

IV. *Pious Aspirations, Two-and-Thirty* (*Bhāvanā-Drā-Triṁśikā or Sāmāyika Pāṭha*)

O Lord ! may my self be always friendly to all living beings, take pleasure in the (company of the) meritorious, have unstinted sympathy and compassion for those in distress, and a neutral indifference towards the perversely-inclined.

May I, O' Jinendra ! by thy grace, become capable of visualising the separateness of the pure (defectless) and infinitely potent Self from the (material) body, just as is the blade of a sword separate (and distinct) from its scabbard.

O' Lord! may my mind be freed of all egoistic feelings, and be always equanimous between pain and pleasure, foes and friends, gains and losses, home and wilderness.

O' Lord of Saints! may thy feet, which dispel the pitchy darkness (of ignorance) like a (brilliantly lit) lamp, ever stay in

my heart, as if they were fixed, nailed, rooted, or permanently reflected therein.

O' Lord! if I have, out of unmindfulness, happened to kill, destroy, cut asunder, crush, or otherwise hurt any living creature possessing one or more sense organs and moving about here and there, may such wrong deeds of mine be nullified.

If I have turned from the right path of liberation and taken an opposite road, and foolishly acted in contravention to the (rules of) right and pure conduct by indulging whole-heartedly in passional conditions and sensual enjoyments, such evil conduct of mine, O' Lord! may be nullified.

I hereby liquidate all that sin, which is the cause of worldly misery and may have been committed by me in thought, word, or deed, or under the influence of passional conditions, by means of self-reproach, self-censure and repentance, just as a physician completely annihilates the effects of poison (in the body of a patient) by a mysterious charm (*mantra*).

O' Conqueror of the Self ! I hereby undergo purificatory expurgation for all much deficiencies, deviations, transgressions, or perversions in the observance of right conduct, which I may have foolishly committed out of negligence or unmindfulness.

These faults and blemishes consist in the loss of intrinsic purity of the mind, non-observance of the rules of right conduct, indulgence in sensual enjoyments, and an inordimnte attachment to such enjoyments.

O' Sarasvati (goddess of learning), pray, forgive me for the mistakes I may have committed inadvertently, in pronoucing, spelling, uttering, putting, explaining or understanding, grammatically or otherwise (anything relevant), and grant me the boon of 'knowledge absolute' (*Kaivalya*).

O' Goddess! thou art the very wishing-jewel and I pay obeisance to thee, so that I may get enlightenment, mental equanimity, purity of thought, realisation of the Self, and beatitude eternal.

May the Lord of Lords, whom all the hosts of saints keep in mind, all the rulers of men and angels sing hallelujahs to, and all the scriptures—Vedas, Purāṇas and Śāstras—extol, make my heart His abode.

May the Lord of Lords, who is of the nature of perception, cognition and bliss, is free from all mundane imperfections, is

comprehensible through concentrated contemplation, and is known as Paramātman (the Highest Self, the God), be enshrined in my heart.

May the Lord of Lords, who cuts asunder the net of worldly afflictions and sorrows, perceives the innermost secrets of the universe, and is the pure introvert Self capable of being visualised by the yogins, reside in my heart.

May the Lord of Lords, who is the expounder of the path of liberation, is beyond the reach of the miseries like those of birth and death, is the seer of the three worlds, and is bodiless and faultless, make my heart His abode.

May the Lord of Lords, who is free from all blemishes like attachment, aversion, etc., which hold in tight bondage all the embodied beings, who has no (need of) sense organs, is knowledge itself and eternally independent, be enshrined in my heart.

May the Lord of Lords, whose cognition pervades all the objects in the cosmos, who has attained liberation and perfection, is fully enlightened and absolutely free from the bondage of Karma, and whose contemplation destroys all spiritual aberrations, reside in my heart.

I seek refuge in the Supreme Lord (*Āpta*)*, who is untouched by the contamination of the Karma just as the rays of the sun remain unaffected by the thick mass of darkness, and who is pure (stainless), eternal, one and many.

I seek asylum in the supreme Lord, who, though stays concentrated in His own self and is not of the world, nor in the world, diffuses the light of true knowledge, illuminating the entire universe like no sun can.

The Āpta Lord is my refuge, who is pure, blissful, full of peace, beginningless and endless, and by seeing whom the entire universe becomes clearly and distinctly obvious.

I have found refuge in the Lord Āpta who has annihilated sexual desire, pride, delusion, sorrow, sleep, fear, grief and anxiety, just as forest fire destroys the mass of trees.

No particular seat, such as a mat of gross, wooden plank, a stone slab, or bare ground, has been formally prescribed (for a

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**Āpta*—one who is spiritually pure and perfect, is all knowing, and is the expounder of the truth for the good of all.

person to sit on while in meditation); the best and purest seat, for the wise, is, however, his own Self which has driven out all the sensual and passional foes.

O' Noble One ! (the material) seat, homage paid by the world, and associating with the order of ascetics are not the means for attaining concentrated spiritual meditation; give up all desire for external objects and some how be remained absorbed in thy spiritual Self always.

O' Noble One ! having realised the truth that external objects (other than the Self) can in no way be thine, nor thou can ever be theirs, renounce all outside connections and gain (spiritual) health, so as to liberate thyself from the round of re-births.

Thou, that perceiveth thyself in thy Self, art the embodiment of intuitive perception and cognition, and sheer purity itself. The aspirant, capable of achieving concentration, can easily attain Samādhi (spiritual communion with the Self), howsoever or wheresoever he may be placed.

My soul is ever one, eternal, purged of all impurities, and essentially knowing by nature. All other things are out side it, are the results of their own operations, and are non-eternal.

When the Self is not indentical with even the body (it houses), how can it be identical with the offspring, spouse or friend ? When the skin is removed from the body, how would the pores remain in the latter ?

In this wilderness of mundane existence, the embodied soul, on account of its association with external objects (other than the self), becomes subject to numerous and various kinds of sufferings. Hence, those desirous of attaining spiritual liberation should shun such contact in thought, word, and deed.

Thou would better free thyself from all the trammels of sceptical thinking, which is the cause of throwing thee into the wilderness of *saṁsāra* (round of births and deaths), and by realising thy Self as a separate and distinct entity, be transformed (gradually) into the Highest Self—the very Godhood.

The Self has reaped here (in this life) the fruit, good or bad, of its own past actions (karma); if a person were to suffer from actions of another or others, then the deeds committed by one self (one's own karma) would have no meaning.

All the living beings enjoy or suffer from the results of their own actions; nobody else gives anything to any body. Concentrate on this truth, and realise it, never deluding thyself with the belief, that 'somebody else is the giver'.

Those, who with a devoted mind contemplate upon that Paramâtman (the Highest and Perfectest Self), that is adored by Amitagati (the saint), is distinct from all, and is eternally and absolutely pure (free from attachment and aversion), will attain that abode of emancipation which is full of the highest bliss.

One, who by reading and reciting these two-and-thirty verses realises the Paramātman, becomes capable of keeping his attention directed exclusively upon the spiritual Self, and ultimately attains the never-ending state of Liberation.

V. Musings Mine (Meri Bhāvanā)

May my mind be full of devotion for and be ever occupied with the thought of Him who has conquered attachment, aversion, sex and other passions, has known the Reality (of the cosmos) in its entirety, and preached to all the beings the Path of Liberation, without any selfish motive, be he called by the name of the Buddha, Vira (Mahāvira), the Jina, Hari (Viṣṇu), Hara (Śiva or Mahādeva), Brahmā (the Creator), or the Supreme Being (God, Allāh, etc.).

The ascetic aspirants, who entertain no desire for sensual enjoyments, possess the wealth of equanimity, are ever ready to exert themselves in bringing about the salvation of self as well as of other fellow beings, and indulge uncomplainingly in the arduous exercise of self-sacrifice, take away the misery of worldly existence.

May I always enjoy the company of such (saintly souls), my mind be ever occupied with their thought, and take pleasure in the (righteous) conduct as theirs is.

May I never hurt any living being, nor ever tell a lie. May I never feel tempted to possess any other person's property or spouse (wife or husband), but quaff the nectar of contentment.

May I not be a self-conceited egoist, nor be angry with anybody, nor may I feel jealous at the growing prosperity of others.

May I ever think of behaving in a straight, truthful and sincere manner, and doing as much good to others as possible, in this life.

May I always be friendly towards all living beings, and my heart overflow with compassion for the indigent and the distressed.

May I not be excited with anger even at the wicked, the cruel and the perverted, but be disposed to look upon them with equanimity.

On meeting the meritorious, may my heart experience an upsurge of affection for them and feel happy in serving them as best as I can.

May I never be ungrateful, nor harbour inimical feelings for anybody. May I ever have admiration for the good points of a person, but never an eye for the faults or lapses of others.

May I never swerve from the path of right and justice, whether people have praise or abuse for me, I happen to acquire wealth or lose it, live a long life or die even this day, or some body comes forward to threaten, terrify or tempt me in any way whatsoever.

May I never be carried away with joy in prosperity, nor lose heart in adversity. May nothing, however terrible, such as formidable mountains, stormy rivers, fearful crematoriums, or dreadful wildernesses, put me to fright.

May my mind ever remain steady, firm and unshaken, and grow stronger day by day ; may it exhibit patient endurance at the separation of the desirable and the occurrence of the undesirable.

May all the living beings enjoy happiness, and none ever feel troubled. May the people of the world give up the feelings of enmity, sinning and conceit, and sing the songs of joy always.

May every home hum with the talk of Dharma (Truth and piety). May the people find it difficult to indulge in evil deeds, and ever adding to their fund of knowledge and ennobling their character and conduct, may all men and women enjoy the happy fruit of their earthly existence.

May the people of the world be never afflicted with dearth or dread, the rains be timely, and the government righteous, administering justice with equity to all.

May there be no epidemics and famines ; may the people live in peace, and the noble Ahiṁsā Dharma (the creed of non-violence) be diffused throughout the world, doing good to one and all.

May love for one another pervade the whole universe, none may fall a prey to delusion, nor ever use unkind, unsavoury or harsh words in speaking to others.

May all become 'Yugavīra' (heroes of the age), remain engaged in enhancing the cause of piety, and, realising the nature of 'reality', cheerfully bear all calamities and misfortunes.

Amen !

VI. The Victory Hymn

Victory ! Victory !! Victory !!!
to the Supreme Lord of the Universe,
The Lord Jina, eternal, with no beginning or end.
Victory to the Master of the three worlds, whose vision is extremely pleasing to the age.
Victory to the Embodiment of Truth, Sentiency and Bliss, the giver of happiness.
Victory to the God of gods, the supreme spiritual status.
Victory to His feet that are adored by the hundred kings of the angels.
Victory to the Sun of Knowledge that shines like a jewel on the firmament, dispelling with its brilliant rays the darkness of ignorance.
Victory to the Giver of the beatitude of Liberation, the expert Tamer of the very racy steeds, the senses.
Victory to the Remover of deceit, anger, conceit and avarice, the Breaker to pieces of the lofty mountain of sin.
Victory to the Vanquisher of foes that various afflictions and inflictions are, to the Annihilator of pride of Cupid, the redoubtable warrior.
Victory to Him who is the Sun for the lotuses that the virtuous are, to open up and cheer up, the Bestower of fearless state and purifier of mankind.
Victory to the Destroyer of sins of the four states of existence, and Exhibiter of noble strength and fame excellent.
Victory to the Conqueror of the Karma and Leader of the Path of Emancipation ; to Him who is served by saints

and is the Knower of the essential nature of Universal Reality.

Victory to Him whose Feet are revered by all, worshipped by saints and sages, and paid homage to by humans and angels.

Victory to Him who is the Sun of Omniscience, the Ocean of Self-discipline, and the Occupier of the most adorable State, everlasting.

O' the Very Pure, the Very Holy, Universal Preceptor, Fulfiller of wishes of the devoted,

Bestow on the dedicated (Jyoti) the Treasure of Thy own Spiritual Wealth, now and ever.

Amen !

VII. Prayer of Peace

May I be able to keep myself occupied with the study of the Scriptures, the adoration of the Jinas, the company of the good, the talk of the Virtues of those of noble conduct, speech sweet and benign to all, keeping silence about the failings of others, and with the contemplation of the nature of the Self, till I attain Liberation. So long as I do not achieve Nirvana, may Thy Feet, O' Lord Jina, stay enshrined in my heart, and my heart remain absorbed in Thy Holy Feet !

I am an ignoramous, and do not know how to express myself correctly, precisely and properly, for which, O' Thou the Embodiment of Knowledge, forgive me, and put an end to my misery.

May the Noble Jinas, the Tīrthaṅkaras (founders of the Path of Emancipation) and the Illuminators of the Universe, give me unending peace.

May the Lord Jina bestow peace on the devoted, the pious, the saints, and all the ascetic aspirants, on the land, the nation, the city and the state, and welfare on all the citizens of the world.

May the rulers and administrators be strong, efficient, lawabiding and righteous, the rains be timely and adequate, all diseases and ailments disappear, no one in the world be afflicted with famine or scarcity, with theft, loot, plunder and devastation, or with epidemics and pestilences, even for a moment!

May the Lord Jina's Wheel of Law (Dharma-Cakra), the bestower of happiness on one and all, remain incessantly and gloriously in promulgation.

May the whole world become blessed, all living beings be engaged in doing good to one another, evils become extinct, and everyone be happy everywhere!

May the Noble Jinas, Ṛṣabha and others (down to Mahāvīra), the destroyers of all the destructive Karmas and the Bright Suns of Kevala-Jñāna (the Supreme and Pure knowledge), confer Peace on the entire world.

Peace be to All !!!

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APPENDIX B

EXCERPTS FROM THE JINA'S TEACHINGS

Know thou the Truth! He who abides by the precept of Truth, attains the deathless state.

Dharma is the most auspicious of auspicious things, and it consists in Ahimsā, *Saṁyama* (self-control) and *Tapa* (penance). Even angels pay obeisance to one whose mind remains occupied with Dharma.

All living beings in this world suffer for their own deeds; they cannot escape the good and bad consequences of the deeds committed by themselves individually.

Do not, therefore, commit sinful acts, for this life is bound to come to an end. Those who are drenched in lust, and engrossed in sensuous pleasure blindly, will, for want of self-control, be deluded.

Heroes of Right Faith who desist from sin and exert themselves aright, and overcome wrath, fear, etc., will never hurt any living being. Desistance from sin makes one entirely happy.

Non-violence, and kindness to living beings is kindness to oneself, for thereby one's own self is saved from various kinds of sins and the consequent suffering, and is thus able to secure its own welfare.

Venerable is he who vieweth all creatures as his own self and seeth them all alike.

He who looketh on creatures, big and small, of the earth, as his own self, comprehendeth this immense universe.

To do harm to others is to do harm to one-self: 'Thou art he whom thow intendest to kill. Thou art he whom thou intendest to tyrannize over!

Know other creatures' love for life, for they are alike unto you. Kill them not: Save their life from fear and enmity.

All living beings desire happiness, and have revulsion from pain and suffering. They are found of life, they love to live, long to live, and they feel repulsed at the idea of hurt and injury to or destruction of their life. Hence, no living being should be hurt, injured, or killed.

All things breathing, all things existing, all things living, all beings whatsoever, should not be slain, or treated with violence, or insulted, or tortured, or driven away.

He who hurts living beings himself, or gets them hurt by others, or approves of hurt caused by others, augments world's hostility towards himself.

He who vieweth all living beings as his own self, and seeth them all alike, hath stopped all influx of the karma; he is self-restrained, and incurreth no sin.

The painful condition of the self is the result of its own action; it has not been brought about by any other cause.

The soul is the maker and the non-maker, the doer and un-doer ; it is itself responsible for its own happiness and misery, is its own friend and its own foe ; it itself decides its own conditions, good or evil.

Wealth and property, movable or inmovable, cannot save a person from the sufferings he or she undergoes on account of the fruition of that person's own karma.

Greater is the victory of one who conquereth his own self, than that of him who conquereth thousands of thousands formidable foes in a valiant fight.

Fight with thyself ; why fight with foes external ? Happy is he who conquereth his self by his self.

Conquer thyself, for difficult it is to conquer the self. If the self is conquered, ye shall be happy in this world and hereafter.

All the creatures of the earth look for happiness outside of themselves, but real happiness must be sought inside the depths of their own hearts.

Anger, conceit, deceit and avarice are the four evils that defile the soul. By calmness is anger overcome, by humility conceit, by strangthness deceit, and by contentment avarice.

O, Being ! Thou art thy own friend. Why wishest thou for a friend outside thyself ? Restrain thyself, and thou shalt be free from sorrow.

The path of the brave is thorny ; it involves mortification of the flesh.

Better is he who restraineth his self, though he giveth no alms, than he who giveth away thousands and thousands of cows every month but restraineth not his self.

It is the conduct or actions of a person that make him (or her) a Brāhmaṇa, a Kṣatriya, a Vaiśya, or a Śūdra, and not birth.

Neither the body, nor family, nor caste, is adorable. Who would have respect for those that are devoid of merit ? One that hath no merit is neither a Sramaṇa nor Śrāvaka.

One who insults others will long revolve in the whirl pool of births and deaths. Blaming others is no good, hence the wise remain free from conceit.

From the root groweth the trunk, from the trunk shoot out the branches, from the branches grow out the twigs, and from the twigs the leaves. Then the flowers blossom, and the tree bearth fruit and juice. Such is humility : it is the root of Dharma, and Mokṣa (salvation) is its juice. Equipped with humility, ye obtain Right Knowledge and acquire fame, and, ultimately, liberation of thy soul.

Complete absence of ill-will towards every living being, and good-will for all, inspire the life and activities of a sincere aspirant who does neither covet life nor desire death.

APPENDIX C

SELECTED BIBLIOGRAPHY

A bibliography of selected works in English, dealing with different aspects of the religion, philosophy, history, literature and culture of the Jains, is given herein below. These books have been used, wherever necessary, in writing out the present volume, apart from the origional texts and other works in Indian languages. The bibliography is, moreover, intended to serve as a handy list for those readers whose curiosity is aroused by the perusal of this book and who, therefore, wish to make a deeper, detailed and specialised study of things Jaina.

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